The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 20.—WHOLE NUMBER 1165.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JULY 16, 1853. AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.....................at 9 A. M. and 3 P. M.
St. Luke's Church.....................7 " 5 "
Church of the Nativity.....................9 A. M.
Church of the Annunciation.....................8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion.....................8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8 A. M.
Church of the Transfiguration.....................½ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn.....................8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights.....................8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JULY.

17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

AUGUST.

7. Eleventh Sunday after Trinity.
14. Twefth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

For The Churchman.

PARADISE.

Seldom there comes to us through life
A day that brings not with it strife:
Still, be it joy, or be it pain,
This life we shall not live again.

We shall soon enter Paradise,
Where no storm-clouds hang 'neath the skies;
Through greening fields shall happy roam,
And by still waters have our home.

With kings, and counsellors of earth,
Shall we keep feast and sacred mirth;
Like little birds in the soft nest
Shall we lie still, and be at rest.

With Saints from every age and clime
In sweet communion pass our time;
With Abel, Job, and David be;
And Paul, and Augustine shall see.

And never stranger shall we meet;
But every Saint as Brother greet;
Shall hear from Enoch, and from Noah,
The wonders which God wrought of yore.

Abraham, Isaac, Jacob—three,
Whose children number waves of sea—
With knowledge sure, and wisdom sage,
Shall tell of Patriarchal age.

Moses, Elijah, bold Isaiah,
And the whole Apostolic choir,
Shall, to us coming, shout—Rejoice;
"Te Deum" chant, with full loud voice.

Mary the Bless'd, and Dorcas good,
Shall magnify the Holy Rood;
And Luke, and Peter, and lov'd John,
To where Christ is shall lead us on.

Ignatius, Polycarp—still red
With their life-blood, for Jesus shed,—
Shall "Gloria in Excelsis" sing,
Whilst they present us to their King.

And Athanasius, brave and strong,
And Chrysostom, of words like song,
"Cantate Domino" shall cry,
As we mount upward toward the sky.

And Latimer, and Ridley—names
Of men who bore the Faith through flames;
Cranmer, and Laud, and devout Ken;
The Stars of England's Christian men;

Seabury, and White; and Hobart too,
And Griswold meek—four, good and true,
With anxious eye they watch and wait,
Till we, their sons, pass through the gate.

All Faithful ones, whom, side by side,
We journey with, whilst rolls life's tide;
We do not lose them in the grave;
They go the other side the wave.

In Paradise they shall be seen,
Waves shall not roll again between;
Nor death, nor grave, shall us e'er part
From the dear treasures of our heart.

To Paradise we mount on wing,
And ask—"O Death! where is thy sting!"
There all our lost ones we shall see;
"O Grave! where is thy victory!"

A. M.

Rectory of St. Paul's, Newark, N. J.
St. Peter's Day, 1853.

THE DUKE OF WELLINGTON AT CHURCH.

The following interesting description of the Duke of Wellington's attendance at church was written by the Rev. Thresham Gregg of Dublin, and is copied from the *Constitution and Church Sentinel* of that city:—

"I agreed with a friend to go to early service (at eight o'clock A. M.) at the Chapel Royal, St. James' Palace, on a Sunday morning in February. The fact that the Duke of Wellington habitually attended there was the subordinate inducement; for assuredly, in going to the court of the great King, the Lord of the whole earth, to worship and adore Him, must be a motive paramount to every other. I had never seen the duke, and I felt that I should have to sustain a feeling of self-reproach, if, with the opportunity of seeing him within my reach, I allowed the greatest captain of this age, perhaps of any age, to leave the world unseen by me.

"It was a bleak morning—there had been a heavy fall of snow. Our way to the chapel lay through St. James' Park. We did not meet a single person. The stillness of London on the earliest hours of Sundays has often struck me. The state of the weather made this stillness seem greater than usual on this morning, and raised a suspicion in our minds that, in so far as our visit to the chapel involved the hope of our seeing the duke, it would be attended with disappointment.

"Arrived there, however, and, with the usual preliminaries, admitted within, we found a singularly interesting congregation. The Chapel Royal is remarkable for a large attendance of the aristocracy, and we saw before us a congregation of rank, fashion, fame, power, worth, and wisdom, such as is rarely witnessed. In a word, *the congregation consisted of one single person—the duke alone!* Bleak as was the morning, there he was, ladened with more of earth's honors, dignities, and renown, than any living man, and with but one stain upon his character, intently occupied with the worship of his God, and all alone with the clergyman. Thoughts came flowing in upon us from all quarters—Waterloo, Victoria, Salamanca; clashing thousands, the wounded, the dying; the silent camp, 'the imminent deadly breach;' glorious victories, admiring millions, applauding senates, grateful princes, gorgeous courts—all, in fact, that is viewed as great and glorious in this lower world, with the one exception, as so related to the great personage before us, that they, in our minds, connected themselves with him, and were, by his presence on this occasion, forced before our imagination, and, as it were, seen realized. Here was the giant spirit which had been raised to sit upon the whirlwind and rule the storm; which had, instrumentally, for years decided the fortunes of nations, and peoples, and kindreds, and tongues, and received more of the incense of human gratitude, thanksgiving and praise, than had, perhaps, ever before been awarded to a mortal. Nor did there fail to mingle with the retrospect thrones overturned, dynasties swept away, hopes which towered to heaven flung into perdition, curses both loud and deep.

"On our entrance the psalms of the day were being read. The duke took alternate verses with the clergyman. He spoke with an utterance that was thick and indistinct, and occasionally stammered a little ere he got out a word, but still his voice filled the chapel. The duke was as painstaking in the performance of his duty as ever a parish clerk was, and much more so than many of the fraternity whom I have happened with. The rubric was punctiliously observed. At the creed he turned to the communion table, repeated the words distinctly and aloud; and all through impressed the spectator with the idea that he was intently engaged in the fulfilment of an important business of his own. The emphasis in the Litany was strong and marked, 'We beseech thee to hear *us*, good Lord.' And at the commandments, 'Incline our hearts to keep *this* law,' was thus repeated on each occasion.

"The lessons for the morning were Genesis ix and Mark xiv. The sermon was remarkable, on Exodus, chapter xxiii and 2d verse. It briefly but strongly showed the dangers connected with too great a subserviency to the popular voice, and of course, without any intention on the part of the writer and preacher, dealt some strokes which the duke must have felt; for here, as all through, the attention which he paid was exemplary.

"With respect to the personal appearance of the duke generally, it was much more robustious than the portraits would lead one to suppose. The popular idea is, that His Grace is a little and delicate old man, whose frame wears an appearance of great frugality. Not at all—quite the contrary. He never would be remarked as 'a little man,' and has not the slightest appearance of delicacy. In fact, both face and person realize the 'Iron Duke.' The former is remarkable for a deep tan, which would bespeak habitual exposure to the sun and tropical climes; the latter for a particularly strong build—shoulders broad, the calf of the leg full. The knee and the body straight and erect, but the head much stooped. The gait can only be described, so as to make the reader understand it, as a toddle—something like (saving the reader's favor) that of a little tipsy—from side to side. He wore a blue frock coat and cross-barred trowsers; the boots rather loose, and evidently of long standing; indeed all the clothes, without being shabby, had seen some service. The stock was white cambric with a tie in front, but buckled behind with a large steel, military-looking buckle, which from the stoop in the head was very conspicuous. He wore also a gold apparatus for the improvement of the hearing, which, taken in connection with the buckle of his stock, gave to his upper man a very metallic tone, as though he were in some sort an artificial man, made up of and supported by a combination of metals. We followed him at a respectful distance, as he walked to his cab, which, with his servant in it, awaited his arrival. He got in without assistance, and was driven away."

THE DEBATE ON THE IRISH CHURCH.

The debate on Mr. Moore's motion on the Irish Church presents a striking contrast to similar debates on the same subject but a few years ago. At that time such a motion was sure of a majority in the House of Commons, and of the zealous support of the Minister who, as leader of the House, now rises to oppose it. A majority of 260 to 98 have pronounced against these attacks on the Irish Church.

The success which has attended the consistent struggles of a minority in this case is instructive. The change is an encouragement to Churchmen to persevere in the defense of existing institutions; but it no way weakens our adherence to what it seems must be the Churchman's motto in these days, "Put not your trust in princes, nor in any son of man." The ground on which this motion was resisted, however satisfactory in a political point of view, does not indicate any recurrence to sounder principles as respects the Church and its institutions on the part of public men. Lord John Russell, the once-zealous advocate of the once-formidable Appropriation Clause, although now opposing the attack which he then led, has not changed his principles; that is, he has not adopted any that are better as concerning property dedicated to God. And many other members of the present Ministry have, perhaps, adopted worse principles than they held some fifteen or twenty years ago. It cannot be otherwise than a melancholy reflection that the author of "The State in its Relations with the Church," should be a member of a Ministry which so defends the Church, and should hear it so defended without remonstrance. There are, perhaps, fewer public men to give a zealous defense of the Irish Church *now* than there were in the House when her doom appeared inevitable. Yet now her former friends and foes must unite, perhaps against the will of both, in her defense. The less there is in this of the will of man, the more should Churchmen trace in it the hand of God. The Irish Church, in heavy trials, has awakened to a sense of her duty towards the multitude, who were too long neglected, and God has brought it to pass that she must be defended even by those that love her not. We may, therefore, look without discouragement at the way in which she has on this occasion been defended by men.

Sir John Young is probably, more really attached to the Irish Church than any member of the Peelite party, and has less desire or inclination to do her injury. Yet in following the tactics which his great leader taught his party, of ever avoiding a defense on principle, he has chosen a ground which necessarily tends to bring on himself and his party an irresistible attack. If the Irish Romanists and English Radicals would but attack the Irish Church a little more ardently, he might think it wise to give them what they demand. We can understand the wisdom of the *thought* in some cases, though certainly not in this; but the wisdom of expressing the thought beforehand we can understand in no circumstances whatever. A statesman never should think aloud. A man stopped by a robber for his purse may be wise in thus reflecting, "This fellow robs timidly, and so I will resist him: though if he were more resolute, I might have to submit;" but no wise man will say, "Only rob a little bolder, and my purse you shall have." But these are mistakes men will make when they have not courage to undertake a defense on its own principle.

Lord John Russell takes another course. The former champion of the Appropriation Clause would be quite willing to take away the property of the Irish Church; he would find no difficulty in bestowing on Romish agitators for secular purposes that which had been devoted to religion and to God; he would find no difficulty in giving to Romanist Priests for what he believes to be superstitious purposes that which is now dedicated to teaching what he considers truth; all this would be no difficulty to him, if the recipients would only show a little gratitude for it. But he has learned by experience that the notion of expecting gratitude from such persons and on such grounds is an expectation that never will be fulfilled—and never ought, we say. So Lord John Russell will bid for their gratitude no more, not because he thinks it wrong to buy it with other people's money, but because the thing, when so paid for, is not delivered.

We do think the Romanists have some reason to complain. The Irish Secretary will give them no more, because they are really so satisfied and content with what has been given to them already that scarcely any are asking for more. The Leader of the House of Commons will give them no more, because nothing will satisfy or content them; it must be difficult for them to know whether gratitude or ingratitude be their most hopeful policy for the future.

But if Lord John Russell's Church principles are so little changed for the better, his political knowledge is evidently much improved. He sees that the object of the Romish Clergy in Ireland is inconsistent with constitutional government, and that it is therefore fatal to give in to these objects. And his openly avowing it is a sign of the times. He would hardly have avowed what tends so directly to break up the present Ministry, unless he saw very clearly that those who profess this principle will ere long be called to the head of affairs in England.

Sir James Graham was absent from the division. He who left the Reform Ministry on the very question of Irish Church Appropriation, could not bring himself to vote against a measure which he then resigned office sooner than agree to. So politicians who have no Church principles shift their course about the Church.

The facts elicited in the debate may be thus summed up. Mr. Sergeant Shee wrote a text book for future assailants of the Irish Church, which he published at the commencement of this session. This was since answered by Archdeacon Stopford: and Sergeant Shee's book was not produced nor mentioned in this debate. This was the fact of the debate.—*English Churchman.*

LORD DERBY AT OXFORD.

As a part of the late celebration at the University of Oxford, a superb dinner was given to the new Chancellor in the Hall of Worcester College on Wednesday the 8th of June. A large company of noblemen, prelates, and gentlemen learned in the law, in politics, divinity, and science, were present and partaking; among whom we notice the names of the American Ambassador and Bishop McIlvaine. The Vice-Chancellor of the University, Dr. Cotton, presided; who, after the usual loyal and constitutional toasts had been duly honored, proposed "the health of their noble guest, the Earl of Derby, Chancellor of the University." The following paragraphs are from his Lordship's speech in reply:

He had had ancestors who for their loyalty to the throne and fidelity to their country had died upon the field of battle, or, harder still, upon the scaffold. Though he would not presume to emulate the high claims of some, yet this he hoped he might say, that if loyalty to the Crown, or faithfulness to their country's interest required it, he would not disgrace their name by refusing to purchase the safety of one and the other by the sacrifice of his heart's best blood. (Loud cheers.) In looking to the motives which might have influenced their choice in the selection of a Chancellor, he thought he perceived one—of a negative character, indeed—which might have some weight—he meant, that his nomination, as he was given to understand, was likely to be the symbol of peace in the University, as he was not believed to be attached warmly to either of those extremes in our venerated Church by which she had been divided and weakened, and that those who might be at variance with respect to other candidates would be content to waive their preference for either one or the other by falling back upon one to whom they gave the credit of being a sincerely attached member of the Church of England. (Hear.) This was a motive which, it might be, was of no little potency, for of all the objects to which he looked as of the greatest importance at this moment, when the Church was surrounded by foes from without, this was the chief—that she should not be weakened by dissensions within. (Cries of "Hear, hear.") He saw with grief—and glad indeed should he be if he could see no more—men of equal authority, equal eminence, equal zeal, equal ardor in the cause of true religion, yet by unhappy speculative differences led to look upon each other with far different feelings from those which ought to prevail between those who are not only Christians, but Christians of the same ancient, venerable, and Holy Church. (Hear, hear.) . . . .

In the present day, the study of the modern languages, of modern history, of the laws of this and other countries, of the physical sciences, were obtaining a great and growing influence, and becoming of great and growing importance. They therefore deserved more and more the attentive consideration of a University which desired to send forth her sons fully accoutred for the introduction of life. He rejoiced to see new schools established in which those studies were made a matter of competition, and the elements from which academical honors might be obtained. He confessed he spoke it with great humility, that in a University especially devoted to the service of the Church of England, he should himself have rejoiced to see a separate school even for the younger members of the University, a separate school of theology, in which those might study who intended to devote themselves to the service of the Church. (Hear, hear.) For although it was true that ample provision had been made for the teaching of divinity through the instrumentality of able and eminent professors, yet he was afraid that it would be found that no study would be really and anxiously attended to by an undergraduate desirous of distinction, unless that study directly, not indirectly, led to practical eminence and the recognition of University distinction at the period of examination. He was desirous of impressing upon those he had the honor of addressing, and especially upon those who were connected with the Government of that University, that if they wished to maintain, as he did most fervently, their institutions upon the ancient foundations, and the original structure of this University unimpaired and untouched, it was of importance that they should not linger behind the reasonable requirements of the age; and whilst they did not yield to clamor, or consent to abandon their own real or fixed opinions, that they should endeavor, as widely as possible, to extend their discipline and teaching, so as to make it more and more widely applicable to every class and description of Her Majesty's subjects, being members of the Church of England.

No one was more anxious than himself for the prosperity and the perpetual good and advantage of the University with which he was connected; and his earnest and ardent prayer was that day by day, and year by year, she might go on increasing in public usefulness, honor and renown, and in every branch of learning send forth those who would reflect credit upon her, do honor to their country, hnd be of service to mankind, in this and in future generations, whether it were in the battle-field, the camp, the senate, the forum, or in that most venerable of professions, the service of that Church of which she was the nurse and foster-mother—(cheers)—that she might be enabled to fit for the sacred Ministry men who would by the power of their preaching, and their still more powerful example, assist in promoting the end of all education, from whatever source it came—peace upon earth, goodwill to men, and the glory of that God to whom all professions and all classes were alike responsible. (The noble earl resumed his seat amidst enthusiastic cheers.)

For The Churchman.

TO THE RIGHT REV. GEORGE W. DOANE:

St. Matt. v: 11, 12.

Privileged art thou, oh man of God,
To follow where thy Saviour trod:
With Him the scourge, the cross, to bear;
May be—the martyr's doom to wear.

What though the nails doth reach thy soul?
Jesus shall make thy spirit whole:
Then pray for them who pierce thee through—
Ah pray—"they know not what they do."

That crown of thorns!—each thorn a gem,
Shall sparkle in the diadem,
Which once thy Saviour wore, and blest;
Which on thy Christian brow shall rest.

Should sorrows still like billows roll,
And half ingulf thy anguish'd soul,
Oh yet we will rejoice for thee—
"Perfect through sufferings" may'st thou be.

Philadelphia.

Feast of St. Peter, June 29, 1853.

DR. M'NEILE AND THE ROMANISTS.

We have already, on two occasions, referred to, and quoted from, certain letters written by the Rev. Hugh M'Neile, D. D., of Liverpool, vindicating his position as a Minister of Christ and His Church, against the assaults of certain Romanists. We have also noticed that Dr. M'Neile's last effort this way had the effect of drawing censure upon him from some of that school in the Church, with which he is commonly identified. It needeth no great discernment to understand how and why his mode of argument, wherein there is no disputing his mastery, should have gravelled his Popish assailants, convincing them, apparently, that "the better part of valor is discretion." They may be safely left to chew upon the hard-twisted rope of facts with which he has fenced them off. There was no way, as would seem, of silencing them, without provoking an attack from some of that remarkable class of men, who, having by some mistake or some dishonesty taken to sojourning in the Church, cannot bear to have her ministry authenticated save on such principles as would infer an equal right of authority in any one who may choose to consider himself sufficiently ordained to the Ministry by his own private spirit and gift; they having probably soared so high in "evangelical truth," as to look down with scorn upon the necessary terms and conditions of "Apostolical order." Accordingly, in slipping so smoothly out of a controversy with the Romanists, Dr. M'Neile has slipped into a controversy with the *Record;* and his last letter on the subject presented a snug little crust for the latter antagonist. What that paper has done or will do with the thing, is more than we can tell. On the whole, it may well be thought, that if the *Record* were a Jesuit in the disguise of a Puritan, and as such fully bent on giving Rome all the advantage, which she knows so well how to take, naturally growing from her reputed opponents running into some wild and fierce extreme;—if this were its aim, it could scarce arrange its pursuit in a more fitting way. Whether its course herein spring from the wisdom of the serpent, *or* from the innocence of the dove, is not so clear; but there can be no question that it is *not* the offspring of them both. For where "Evangelical truth" has once thoroughly divorced itself from "Apostolical order," there is no possible alternative but that it must sooner or later run out, and so leave free course for the invasion of Romish error, or something worse, if aught worse there can be.

The more material parts of the controversy on both sides have been drawn together by the *English Churchman*, and enriched with some very choice editorial comments; all of which we copy below. It is true, some of the passages from Dr. M'Neile have been published by us once before; but the additional force which they have by being set forth together will amply pay for publishing them again; not to mention, that their intrinsic virtue renders them worthy of being printed once a month, and read every week. We hope our readers will, without fail, either preserve the paper, or else cut the article out and keep it close at hand, till its whole argument shall have become "familiar in their mouth as household words;" assuring them, of what might perhaps be safely left to their own discernment, that they will find the matter equally available and equally irresistible, both against those who set their Church above the Scriptures, and those who, like the *Record*, set themselves above their Church.

Hitherto, Dr. M'Neile has been mainly distinguished, we believe, for his opposition to what is called Tractarianism. But if, as he says (and we certainly have no thought of questioning his word), the new creed of Pope Pius IV. contains all the differences between him and Romanists, between what he teaches and what they teach; we are not so far Tractarian but that we could, and with his permission most gladly would shake both hands with him, clear up to the shoulder; wishing nothing better than that we might shake some of the wit out of his head into our own; always provided that this should not cause any lessening of his stock, as we would rather have a concentration than a dispersion of the rare article, even though the concentration should be all on his side. Here is the article:

A very significant and instructive discussion, amounting almost to a controversy, has been going on for some weeks, between Dr. M'Neile, and certain members of the party with which he is identified, on the subject of Apostolic Succession. It appears that in February last a priest of the Roman Schism at Liverpool went to a Ragged school with which Dr. M'Neile is connected, and made some strong observations as to the attendance of Roman Catholic children. Hearing of this, Dr. M'Neile addressed a letter to the priest, in vindication of his orthodoxy as a priest of the "Old Catholic Church," and depreciating the errors and novelties of Romanism. The ground he took was as follows:

My faith is the faith of the Old Catholic Church, represented by three hundred and eighteen Fathers assembled at the Council of Nice, A. D. 325. It is what has ever since been known as the Nicene Creed, and received by the whole Church as resting on most certain warrants of Holy Scripture.

The same was reiterated at the Council of Ephesus, A. D. 431, with a decree that it should be lawful for no man to "profess, write, or compose any other form of faith."

The same was reiterated at the Council of Chalcedon, A. D. 451, the Bishops exclaiming, "No person makes any other exposition of faith. We neither attempt nor dare do so."

The same was reiterated at the third session of the Council of Trent, A. D. 1546, the assembled Fathers reciting the *Nicene Creed*, and *nothing else*, as the faith of the Church.

The Nicene Creed is my Creed—the Creed of the branch of Christ's Holy Catholic Church in this realm of England.

You have unfortunately embraced *a new Creed* put forth by the Bishop of Rome after the middle of the sixteenth century. It was published as a Creed, for the *first time*, on the 9th of December, 1564.

This *new Creed* contains all the points of controversy between the Church of Christ and the Church of Rome—the Church of Christ as she was from the beginning, and the Church of Rome as she has been for the last 300 years.

This *new Creed* contains all the differences between you and me,—between what you teach and what I teach. What you hold in common with the Church from the beginning, I hold also. Confine yourself to the faith of the Old Church, and you and I will agree.

But all that is *peculiar* to your faith is *new*. Of course you will deny this. Well! To the proof. I have given you chapter and verse for my faith.

And I hereby invite you, I will not say challenge, the word sounds harshly, and I neither feel nor mean to express any harshness; but I give you a fair opportunity to show, if you can, when and where *the Church*—not some heretical individual or individuals, observe, but *the Church*—when and where the Church ever proclaimed as her faith any one of the twelve articles which I, as a Catholic, reject, and which you as a post Tridentine Romanist, a follower of the novelties of the sixteenth century, maintain.

To this letter no reply was given, as indeed none that is satisfactory can be given by a Romanist, whenever this simple mode of proceeding is adopted. Dr. M'Neile wrote again, and the only answer he received was that neither he nor his writing were deserving of attention. The Roman priest said nothing whatever of the historical facts. Does not this, and there are many such instances, show the practical value of this line of argument? The lay-Romanists of Liverpool felt annoyed that this priest was so quietly, and so palpably silenced. But did they undertake to do what their priest declined? Not a bit of it: they have learned the real strength of this historical fact argument. Accordingly, they get up a scheme for putting forward quite a different question altogether. They challenged Dr. M'Neile to attend two public meetings, for the following objects:

At the *first* meeting, which will be held on the evening of Tuesday, May 10, at half-past seven, you will be called upon to prove "Who sent you to preach the Gospel, and your authority for styling yourself a Catholic priest."

At the *second* meeting, which will be held on the Tuesday following, at the same hour, you will be required to disprove (or defend) certain "abuses, errors, and corruptions of the Church of England."

We very much regret that Dr. M'Neile did not, as a preliminary measure, remind them of his unanswered historical facts, and insist upon a reply to them before dealing at all with their challenge. He did not, however, do so, but wrote to them as follows:

But now, as to the best mode of aiming at the attainment of this highly-desirable result, permit me to invite you to consider how very superior published letters are to speeches delivered at large meetings.

Such letters possess these advantages:—They contain all the reasoning, all the facts and dates, all that is calculated to enlighten, without any of the noise, or confusion, or misunderstanding, or misrepresentation, incident unhappily to controversial meetings.

This is something; but, in addition to this, such letters attain at once, and with correctness, that wide-spread publicity among thousands in divers places which speeches cannot attain till published, and seldom attain with such strict accuracy of reporting as our sacred subject demands.

Moreover, letters, calmly and deliberately composed, secure impartial fair play to sound reasoning and convincing facts and arguments, by depriving a ready and eloquent speaker of the unfair advantage he would have over an opponent equally well informed, but not equally practiced or ready in turning his information to extemporaneous account.

I might add other reasons, but these are sufficient to express the grounds of my preference for publications rather than meetings for such purposes as you say you have in view. There are indeed objects for which meetings are preferable—for which meetings are indispensable; but for purposes of serious religious controversy, where the object is to enlighten, and the risk is to irritate, I hope you will not consider it disrespectful when I say that I prefer publications to meetings.

Now, with regard the first thesis which you have assigned to me, viz., "My authority as a priest of the Catholic Church." It is simply this:

I was ordained in due form by a Bishop, who was consecrated in unbroken succession from the inspired Apostles of our Lord and Saviour Jesus Christ. It is true that in the course of the succession some of the Bishops who formed links in the chain were not, in their opinions or practices, orthodox Catholics: they had, in a greater or less degree, fallen into those errors which the Church of Rome, at the dictation of Pope Pius VI, and in defiance of the decrees of œcumenical Councils, arranged into a Creed, and imposed upon her clergy for subscription in the year 1564.

But though in error as individuals, they were in unbroken succession as Bishops.

The errors I refer to, both in doctrine and practice, were exposed and reformed in England previous to the imposition of the new Creed of the Church of Rome. In Rome the channels were so obstructed by the traditions of men, that the waters of life could not flow freely through them: in England the waters were purified from human corruptions, without any break or interruption in the channels.

From this source, clear in its spring from the Apostolic fountain, muddy in its meanderings through mediæval corruptions, cleansed and purified by reforming fidelity, I have received, by the laying on of hands and by prayer, my authority, as a Priest of the Catholic Church, to preach the glad tidings of free salvation by Jesus Christ, without money and without merit in man, and to administer the only Sacraments which Christ ordained in His Church, viz., Baptism and the Lord's Supper.

If you deny this authority, please to show where the succession failed—at what link the chain was broken. Perhaps you are aware that some persons, who still assert that there was a break in the chain in England, acknowledge that there was no break in Ireland. I was ordained by an Irish Bishop.

With regard to the second thesis which you have prepared for me, viz., "To disprove or defend certain abuses, errors, and corruptions in the Church of England." As you do not specify what these are, I cannot enter into particulars; but this I say: If there be errors, or abuses, or corruptions in the Church of England, I protest against them as sincerely as you can do. I am not at all concerned to defend them. There is no sinking weight of boasted infallibility hanging around *our* necks. Into the human administration of even a Divine thing errors will find their way; and against any errors, of any kind, which may have thus found a place among us in the Church of England, I protest. I have no desire to defend them. I wish to see them as effectually reformed as the grosser abuses which prevailed three hundred years ago were reformed.

And if you ask me how I can belong to a Church in which there are *any* abuses, my answer is,—because I belong, as yet, to a fallen world, wherein nothing is perfect. Any change of the Church which I could make in this world would be a change for the worse. My only escape from abuses altogether is to go to Heaven, where I may yet have the happiness to meet you, and Priest Power also, if you and he will truly repent of all your sins, steadfastly purpose to live a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of His Death, and be in charity with all men.

We should have thought that this sensible, straightforward, and unanswerable mode of dealing with Roman controversialists would have met the approbation of every sound and enlightened member of the Church. But it appears that certain admirers of Dr. M'Neile are exceedingly annoyed that even in a controversy with Romanists he should have founded his authority as a minister of Christ upon anything else than that which every Dissenting teacher in the country equally lays claim to, viz., his own private conviction of being called to, and qualified for, the work of the ministry. It is, apparently, nothing to them, that the Romanists would have laughed to scorn any such plea, and would have triumphantly turned round upon Dr. M'Neile with heaps of historical facts, and the doctrine and practice of his own Church, in proof of the insufficiency of such a plea. He has pleaded that he was ordained by those who had, and not by those who had *not*, received authority to ordain—in a word, while holding as strongly as they can do the necessity of personal qualifications for constituting a *faithful* minister, he has pleaded "Apostolical Succession"—the practice of the Church from the Apostles' time to the present hour—as constituting an *authorized* minister of Christ's Catholic and Apostolic Church. Hence the distress, and even indignation and censure, of the parties in question, as shown in the columns of the *Record*. They seem to be quite as shy of historical facts as the Romanists of Liverpool, and with equal reason, for they begin to feel that those facts are a two-edged-sword—that they are as fatal to certain errors and novelties of doctrine and practice imported from Geneva, as to those which have been imported from Rome—that they condemn both Protestant and Roman schism. They have not the courage to look those facts honestly in the face, so, ostrich-like, they run their heads into the loose sand of private fancies and inventions, and imagine that no one will detect them. It is melancholy to see earnest well-meaning men in such a position, but we are consoled by the conviction that their conduct must open the eyes of many candid intelligent men who have hitherto been content to act with them, though often doubting the stability and consistency of their peculiar principles and practices, as distinguished from those of the more learned and equally earnest members of the Church.

The following straightforward practical letter, addressed by Dr. M'Neile to the *Record*, forms an appropriate appendix to these observations, and there we leave the matter for the present:

Sir, Your notice in your paper of yesterday of a recent correspondence of mine, seems to me to be scarcely fair. The letters you insert form only *a part* of the correspondence, and could not have been written but for what had previously passed between me and a Roman Catholic Priest; yet you introduce them to the notice of your readers as if they stood alone, and had originated in a challenge to me from a Lay Romanist. If you deemed the correspondence worth your notice at all, it would surely have been more legitimate to have noticed it *as a whole.*

On the special point to which you direct attention, I am at a loss to gather what your own sentiments are. If you think that the succession of Pastors in the Church, from generation to generation, by the laying on of hands or of prayer, forms *no part* of their authority as ministers of the New Testament, and should not be referred to at all, even in writing to those who can appreciate no other species of authority; then I must confess I am open to your censure, because I do not agree with your opinion. Is this your opinion?

If you admit that succession forms a part, and in its way an important part, of the *authority* of Christian Ministers, but deny that it can, under any circumstances, even the most favorable, secure to them the requisite *qualifications* for their office: I agree with you: and there is nothing in my letter in opposition to this. The question under discussion was not inward personal qualification, but outward official authority. The persons with whom I had to deal (the Priest first, and afterwards the Layman), are persons who would only scoff at an Evangelical description of the spiritual qualifications of a Minister of Christ conferred upon him by the Holy Ghost; but who cannot, on their own principles, scoff at, or gainsay, the official authority conferred by an uninterrupted chain of ordinations.

Hence my victory; which, until some Priest shall have answered my facts and dates, I must take the liberty to say is complete.

When you charge me with placing my rights as a Minister of Christ on the foundation of "*Apostolical succession;*" the phrase is your own. It does not occur in my letters. I do not use it, because it is equivocal. To some minds it means a succession of Apostles with Apostolic authority—this I consider a baseless fiction. To other minds it means a succession of Ministers since the time of the Apostles; appointed, not as the Apostles were by the Spirit-giving breath of the Lord without any laying on of hands; but as Timothy and Titus were "by the laying on of the hands of the Presbytery." This I believe to be an historical truth; a truth here in England, the Parker Nag's Head slander notwithstanding.

You say I have given an advantage to Popery, of which it will not fail to make use. In this you seem to be more acute than the Romanists immediately concerned. They have not yet detected the advantage. I believe if I had adopted the course which you seem to prefer, I would indeed have given an advantage to Popery, and that my letters would not have remained so long unanswered.

I have desired my bookseller to send you a copy of the entire correspondence in a pamphlet form. When you have considered it as a whole, I hope you will think it deserving of a somewhat different sort of notice from that which has elicited this letter.

I am, Sir, yours faithfully,
Liverpool, Friday, 27th May, 1853. Hugh M'Neile.

NEW PUBLICATIONS.

A Manual of Elementary Geology. By Sir Charles Lyell. From the Fourth London Edition. Illustrated with five hundred wood cuts. New York: Appletons. 8vo., pp. 512.

The Messrs. Appleton are doing the community good service in republishing standard works of the high character of Lyell's Treatises on Geology, and there can be no doubt that they will in due time reap an abundant reward. Sir Charles Lyell is one of the most learned and able geologists of the present day, and takes high rank among such men as Buckland, Hugh Miller, Hitchcock, Pye Smith, and the like. He is a thorough master of his subject, and presents it in an easy, pleasant style, and great clearness of illustration both descriptive and pictorial. The present Manual of Elementary Geology relates to the ancient changes of the earth and its inhabitants, as they are illustrated by geological monuments: the more recent and present condition of things are treated of in a separate volume, "The Principles of Geology," which the Messrs. Appleton purpose speedily to issue.

In a brief notice like this, which is all that our limits admit, we cannot of course pretend to enter into any examination as to the scientific merits of the Manual of Elementary Geology, nor is that at all necessary. The work is undoubtedly a learned and able one, and its author has spent nearly a lifetime in investigating his favorite topics of research. That his conclusions are always sound, we are not prepared to say, for at times there *seems* (it may be only *seems*) to be a discordance between his statements and the Scripture narrative bearing on these points. One thing, however, is certain, that geology may now claim the rank of a science, a science probably not quite clearly and entirely settled as to its principles and results, but one which no Christian man, especially no Christian minister, can safely overlook; for, if the views of the ablest geologists be true and sound, the usual interpretation of many portions of the Bible will not hold,—a view of things well worthy our attentive consideration.

It only remains to add that the typographical appearance and getting up of the present volume are admirable.

Genius and Mission of the Protestant Episcopal Church in the United States, by C. Colton, LL.D.

What is the drift of this book? Why, so and so. The Genius of the Primitive Church is so; the Genius of the Church of Rome so; the Genius of the Church of England so; and so is the Genius of our own Church. Now this genius in each is well enough if it were one genius, as that of the Church must be; but his inferences thence are the thing. The author infers that we have nothing to do with anybody but ourselves, and nothing to do as ourselves but to succumb and adapt ourselves to the spirit and institutions of our own age and country—which, with him, seem to be all-powerful agents—tolerating nothing but submission, a despotism of accidents. We must follow no precedents, no teaching. We begun and must spin ourselves out while the wheel turns. We are to go back for nothing, nothing from the past can teach us—we are a generation born to the greatest things; and we must not look to the past lest we forfeit our birthright.

Now we do not see what becomes of authority or of the Catholic Church on the theory and reasoning of this book. It is a forcible statement of independency—the spoilt child of Puritanism. Acting on its principles and believing in nothing beyond the author's teaching would make a New England sect of us in a short time, having no better reason for staying as we are than our own conceit—the all potent spell of what we are. No, we take it this work is not to have the influence we had hoped it would be worthy of having. There are excellent thoughts in it, forcible and discriminating statements, but what we must call its misconception of the nature of the Church, must be fatal to its influence for good.

It seems to us to encourage the sectarian spirit in the Church, of which there is enough and to spare. There is no understanding our relation to the Church of Rome, no coping with her errors and novelties, but in going back and tracing down the clear stream of catholic divine life in the Church, and seeing thus where and when she became false and corrupt, and how it is we have escaped and are what we are by the grace of God. Authority is not in ourselves except as derived and handed down, and yet authority is that without which we are nothing and can have no confidence, which is better than presumption. Our cut-off existence from the Catholic Church is a headless state—a monumental existence—not that of a branch of the river of life, fed from its one Head.

Hoyt's Poems. Sketches of Life and Landscape, by the Rev. Ralph Hoyt, A.M. 8mo. C. Shepard & Co.

Ralph Hoyt has already gained so fair a name as a Poet that we deem it unnecessary here to enlarge upon the merits of the poems contained in this little volume, which are in fact all well known in the reading world. There we find his "True Life," so pregnant with beauty of thought and expression; his "World Sale," so true a picture of life, and yet with a tinge of humor in its conception and form; his "Old," a sorrowful representation of the loneliness of an old age that has outlived his companions in life; and there is his "New," which seems to have become as household words familiar to every ear.

Still sighs the world for something new,
For something new;
Imploring me, imploring you,
Some Will-O-Wisp to help pursue:
Ah, hapless world, what will it do!
Imploring me, imploring you
For something new.

Each pleasure tasted fades away,
It fades away;
Nor you nor I can bid it stay;
A dew drop trembling on a spray;
A rainbow at the close of day,
Nor you nor I can bid it stay,
It fades away, etc.

This we recognize as a familiar friend, and as one of those pieces that have particularly struck our fancy amid the many beauties of this author. Among the shorter poems there is many a heartfelt truth arrayed in beautiful language that must speak home to every one; and not the least among them is the poem entitled "Where," the character of which may be judged from the very apposite title and the closing verse, which is as follows:

So tasted he life's choicest wine,
Wealth, honor, all they can secure;
Yet did his longing soul repine,
They were not lasting, true and pure;
Still seemed the guerdon far above
The proudest height his foot could dare;
Then came the word of heavenly love,
By yonder cross go breathe a prayer,
He knelt, and lo, his Rest was there.

In commending this work to our readers, we would not rest upon its merits alone, or the style in which it is published,—which is certainly very beautiful and tasteful,—but would state that this edition is thrown upon the public,—and we are confident that it will receive a well-merited support,—in the hope that a profit will be derived from it to be devoted to the church which this noble-hearted and hard-working author and minister of the Church is striving to erect at Fort Lee.

The cause of this church has already excited some considerable interest, and has called forth some charitable donations from those who admired the course adopted and were able to give. Here then is an opportunity in which nearly all may assist, and at the same time obtain that which will be well worth possessing,—a volume of these poems. We doubt not that the call will be liberally responded to. They are published and for sale at C. Shepard & Co's, 152 Fulton street.

English Humorists of the eighteenth century, by W. M. Thackeray. 12mo. pp. 297. Harper & Brothers.

A book of rare interest. It gives an insight into the character and manners of those who pre-eminently enjoyed the position of humorists of the last century, such men as Steele, Swift, Addison, Gay, and Goldsmith. It is enlivened with anecdotes and incidents of an interesting and amusing description. We regret that we have not room for a few extracts.

Life and Times of Stephen Olin, D.D., LL.D. 12mo. 2 vols. Harper & Brothers.

Dr. Olin was a clergyman of the Wesleyan denomination, and as such was highly respected, but more particularly was he esteemed as a teacher of youth, at which he showed considerable talents, and soon gained the position of President of the Wesleyan University, which he retained till death. The work is edited anonymously, but by one that seems to have had ample opportunities for collecting materials for the work.

Coleridge's Works, edited by Prof. Shedd. Vol. VI. Harper & Brothers.

The sixth volume of this beautiful edition has appeared from the press. It contains Coleridge's work "*on the constitution of the Church and State according to the idea of each,*" his "*Lay Sermons*" and "*Table Talk.*"

Natural History, Readings in Zoology, by J. L. Comstock, M.D. 12mo. pp. 408. Newman & Ivison, 178 Fulton street.

An excellent work on Natural History, designed for Schools and Academies and for the general reader. It is published in good style and is copiously illustrated by more than two hundred wood engravings.

Putnam's Monthly for July. This number commences the second volume of this excellent magazine. It has already attained the large circulation of thirty-five thousand. We rejoice at its success, as it is a triumph of American authorship, its articles being all original.

Harper's New Monthly for July. As usual filled with articles of much interest, among others the continuation of Abbott's History of Napolean.

The National Magazine for July.

The Evergreen for July.

The Metropolitan Magazine for July.

COMMUNICATIONS.

For The Churchman.

THE DUTCH AND GERMAN CHURCHES.

I know not, Mr. Editor, whether you or your readers take much interest in the feud going on continually in the so-called religious world, but as it is sometimes very important to know what is "rotten in Denmark," forming, as it does, a part of the history of mankind, I beg leave to send you a brief chapter. In looking over a file of the Dutch paper published in this city, I see that quite a contest has, for almost a year, been going on between the *Dutch* and *Germans*, which has just terminated in a violent "disrupture" of the "correspondence" that has subsisted between them for a number of years. Who of the two litigants are to blame is quite apparent on the surface of the whole matter. On assuming the editorial tripod some months ago you gave us a very appropriate homily in condemnation of the spirit which seems to have actuated the Dutch in this matter. They wished to dictate not only a *faith* but a *practice* for the Germans. Against these uncharitable assumptions the Germans rebelled, and hence, "bella, horrida bella" have ensued; which, with other commotions going on in the theological atmosphere, compel us to doubt whether the much-talked-of millenium be so near as some anticipate.

Eighteen hundred years ago the exclamation was heard, "see how these *christians love* one another;" but we may now, without slander, exclaim, "see how these *sectaries hate* one another!" True religion never persecutes; and a heart imbued with the pure spirit of the Gospel never exhibits the spirit of the Scribes and Pharisees, nor that of *modern Jesuitism.*

About the Reformed German Church I have not much knowledge, as but few of that sect are found in these parts. In this our Gotham we have some fifteen or sixteen churches of the Dutch school who take their reckoning from the Synod of Dort, held in 1618. They hold in common the Heidelberg catechism—the Dutch having borrowed it from the Germans, who were its authors, some two and a half centuries ago. The Dutch however arrogate to themselves the right of being its only orthodox expounders, and have repeatedly taken the Germans to task for departing from the ancient landmarks. This to some may appear an arrogant assumption, when they learn how vastly more extensive and learned have been the contributions of this same German Church to theological science than those of the Dutch school in this age and nation. A writer in the Dutch paper some time ago undertook to show how little Episcopalians in this country had done for theological literature, but failed to point out one single Dutch Church writer who had given to the world anything worthy of the slightest note. Episcopal writers have certainly made very respectable contributions to the theology of this country; the Dutch none, so far as I know, if we except a tolerably respectable octavo of Lectures on Pastoral Theology by the late Dr. Cannon. To this we might add a small volume of sermons of moderate intellectuality,

from the "Magnus Apollo" of Brooklyn Heights, who wrote also a volume of verses, which might have enabled any boarding school Miss to escape with eclat into the world after having finished her education.

But to return to the late war between the Dutch and Germans. The Dutch were clearly to blame. They sent their two delegates with *friendly* and *christian salutations*, as usual, to the meeting of the German General Synod. But instead of *christian salutations* they seem to utter *maledictions* and sit in judgment on the doings of their brethren. Instead of *friends* they act as *spies*. And finding some slight differences among the Germans they try to blow the spark into a flame. For months past the Dutch paper has been fulminating against Dr. Nevin, who has never deigned it the slightest reply. Wherever the Doctor may stand he shows true dignity and self-respect by passing by with merited contempt the sophomoric flippancy with which he has been bespattered for some time past. The German Synod refuse to condemn him at the bidding of the Dutch, as they, while willing to grant considerable latitude of opinion to their professors, do not hold themselves responsible for any of their peculiarities. This reasoning however does not suit the Dutch, who seem to have only *one idea*, and that not an original one—the Heidelberg Catechism. If the German synod will not condemn Dr. Nevin, the Dutch insist upon condemning the whole German Church, and accordingly have posted them up before the whole world as a Church that has "departed from the faith once delivered to the saints"! The Germans complain that the Dutch have violated the rules of christian courtesy, as undoubtedly they have. The Dutch take advantage of their own wrong, flare up at this, and vote the "*correspondence suspended*." This espionage, as practiced by the Dutch, will be likely to put an end to this system of correspondence among others, which in this instance at least, has been used as a means of sowing discord among brethren.

The Dutch have only to carry out their system but one step further, and suspend correspondence with the Old School Presbyterians who correspond with this same German Church, pronounced by the Dutch *heretical*. Whatever the Presbyterians may think of it, the Knickerbockers have thrown them into a *false position*. If they could so easily condemn the German Church for the theological sins of Dr. Nevin, they will have no difficulty in carrying out their doctrine of imputation against the Presbyterians, and condemn them for the sins of the German Church; and thus in time we shall see ruptured these flimsy artificial ligaments which retard true religion, by admitting into our society, in the guise of friends, tattlers and busy-bodies who rejoice more in propagating a shibboleth, than in disseminating justice, mercy, truth and love. The whole conduct of the Dutch in this matter seems to have been the result of the most uncharitable and bigoted spirit, mingled with the most contemptible arrogance; for who gave them any judicial authority in the premises? They were invited to take their seats as *friends*, and lo! they assume to act as *judges*, and dictate to the others how they shall govern their own household of faith. Verily this is a specimen of finesse that *good manners*, independently of religion, might have taught our Dutch neighbors to avoid. But there is such an absolute want of mental independence among the ministers of this body, that even those opposed to such measures dared not give their voice against them. On some other late vagaries of this sect I may dilate in another chapter.

DEMETRIUS.

For The Churchman.

THE CHURCH.

In intimate connection with that of the *Church* is the subject of the *Ministry*. A principle pervading the whole of God's spiritual dealings with men, as they are recorded in the Bible, is, that He has a ministry among them, not of their appointment, but of His. Christ's ministers were not intended to be merely teachers to be chosen by the taught, and invested by them with the prerogative of teaching them; nor merely leaders under whom they may elect to be guided in doing public homage to their Maker; nor merely pastors under whose care they may place themselves in fulfilling the responsibilities of their moral and and spiritual nature. The ministry is indeed represented in the Bible as designed for functions for which the main qualifications are piety, wisdom, and learning, love for God and the souls of men, and earnest devotion to advancing His glory and their edification and profit: such functions as are to secure that high and efficient moral influence, whereby the ministry is to fulfil its very essential part in those agencies for man's best interests and truest happiness, by which his rational and moral powers and sensibilities are to be won and led, as far as by right reason they can be, in the ways of virtue. Without cordial and faithful devotion to such agency, and conscientious and true-hearted cherishing of its proper qualifications, the holding of the ministry will involve guilty inconsistency, and exposure to the complicated sinfulness and awful punishment of inefficiency, in a matter wherein falling short of bounden usefulness necessarily involves also no small degree of positive evil.

The ministry, however, has also entrusted to it, according to the Bible, functions which God has been pleased to appoint for purposes of His grace and mercy, wherein He chooses to act through means having no natural connection with man's own appreciation of the reasonableness and fitness of things, but deriving all their value and efficacy from His mere appointment. Such are the Sacraments. In one, a ministration of water is made to impart a new spiritual birth and a baptism for the remission of sins, and to be to the subject the putting on of Christ. In the other, bread is to impart the communion of the body, and wine the communion of the blood, of Christ; agreeably to His holy institution when He pronounced the deeply mysterious truth that the bread and wine which He blessed were His body and blood; gave them to be eaten and drunk by His followers as such; commissioned and commanded His ministry to do the same in remembrance of Him; and thereby shed the light of truth and duty on the holy doctrine and precept, previously advanced by Him, that His flesh and blood were to be meat and drink to His disciples, as a means of their enjoying the great and precious benefits designed by His giving Himself for the life of the world.

Even, then, though it were not, as it is, a clearly revealed evangelical doctrine, that a special divine commission is necessary for the due preaching of God's word, and the rightful exercise of pastoral functions over His people; yet it would seem undeniable, in the very nature of things, that for such ministrations as the sacraments, in which a character is imparted to material elements, and effects are produced by them, which never could be by their nature, nor by mere human agency, nor by any intellectual, moral, or spiritual qualifications or exercises by those who use them: that for such functions, for such a blessing and administering of water, and bread, and wine, as that they shall be means of the spiritual effects attributed in the Bible to the sacraments, there must be a special commission to act in God's name, and pledge His grace and mercy. The eloquent language of Hooker on this subject is as just and scriptural as it is beautiful. "The ministry of things divine is a function which as God did Himself institute, so neither may men undertake the same but by authority and power given them in lawful manner. That God which is no way deficient or wanting unto man in necessaries, and hath therefore given as the light of His heavenly truth, because without that inestimable benefit we must needs have wandered in darkness to our endless perdition and woe, hath, in the like abundance of mercies, ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world; which men, thereunto assigned, do hold their authority from Him, whether they be such as Himself immediately, or as the Church in His name, investeth: it being neither possible for all, nor for every man without distinction convenient, to take upon him a charge of so great importance. They are therefore ministers of God, not only by way of subordination, as princes and civil magistrates, whose execution of judgment and justice the supreme hand of Divine Providence doth uphold; but ministers of God, as from Whom their authority is derived, and not from men. For in that they are Christ's ambassadors and His laborers, who should give them their commission, but He Whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to man as our Lord did unto Peter, 'Feed My sheep: Preach: Baptize: Do this in remembrance of Me: Whose sins ye retain they are retained; and their offenses in heaven pardoned, whose faults you shall on earth forgive?' What think we? Are these terrestrial sounds, or else are they voices uttered out of clouds above? The power of the ministry of God translateth out of darkness into glory; it raiseth men from the earth, and bringeth God Himself down from heaven: by blessing visible elements, it maketh invisible grace; it giveth daily the Holy Ghost; it hath to dispose of that Flesh which was given for the life of the world, and that Blood which was poured out to redeem souls; when it poureth malediction upon the heads of the wicked, they perish; when it revoketh the same, they revive. O wretched blindness, if we admire not so great power, more wretched, if we consider it aright, and notwithstanding imagine that any but God can bestow it!"

The more thoroughly the Bible and Prayer Book are studied by an intelligent and unprejudiced mind, the more fully will it appear that this great author has herein proved himself true to both. It seems impossible to take a dispassionate view of what the New Testament teaches respecting the Christian ministry, without being convinced that it is not an office which man can impart, or assume of his own accord; but one to which God Himself must appoint a man, if he would duly and lawfully sustain it. No principle is more thoroughly incorporated into the whole tenor of Bible teaching, than that God has been pleased so to order the several dispensations of His grace and mercy, as to use men for the medium through which that grace and mercy are to be imparted to men; so that, they acting in His stead, He acts through them. On this principle, that special ordination, whereby "the Great God and our Saviour Jesus Christ" set apart men to His ministry, may be spread abroad, and handed down, by the power, and the transmission of the power, which He gave.

The catholic doctrine of the apostolical succession is, that the Apostles, as the highest of three orders in the ministry, having themselves received it from Christ, gave this power of transmission, that is, of continuing the ministry by imparting the ordination originally given by Christ, to the Bishops, who, from that time, have had, by common consent of catholic Christendom, the right, and the only right, of ordination to the Christian ministry.

The necessity of uninterrupted succession in the ministry, by ordination transmitted regularly from the Apostles, was once held in connection with the belief that the Apostles in ordaining acted, not as the first of three orders, but as the holders of the only one order, of the ministry, and co-operating with each other, as presbyteries: so that, in order to be received and accredited as a Christian minister, a man must have been ordained by a presbytery, each member of which must have been ordained by a presbytery, and so on until the line ends in an ordination by two or more Apostles, as a presbytery. This view, however, it is believed, is now very generally abandoned. If cherished at all, it is so, probably, by but a few worthy and conscientious presbyterians, who sigh over, what true catholics are by no means surprised to see, the inroads which looser principles have made upon the old presbyterian doctrine.

Now, as a general rule, the writer believes the question to be between the doctrine of apostolical succession, that is, of ordination by a succession of Bishops from the Apostles, as the only ground of confidence in the validity of a claim to the Christian ministry; and the doctrine that *no ordination* is necessary. He does not remember to have seen it stated, in any of the controversies, for many years past, between the advocates of the doctrine of the apostolic succession, and the deniers of that doctrine, what ordination, other than episcopal, is held necessary, so that, without it, a man shall not be taken or accounted to be a lawful minister of the Church of God. Hence he believes that the impugners of that doctrine do not, in reality, consider any ordination necessary. He would respectfully put to them the following question:

If one, now acting as a minister of Christ, and received and acknowledged as such by a respectable congregation, and himself of unquestionably good religious and moral character, should be desirous of being received into your communion as a minister, would you require him to give evidence of his having received ordination, and if so, what ordination, before you can admit his services as those of a minister of the Church of God?

I feel very confident that the answer would be, if any were given, unfavorable to the requiring of *any* ordination in the case of one who has been a popular and successful preacher, and is a man of good religious and moral character. Some—by no means *all*; for true faith is considered by many as any religious views wherein a man finds comfort, and assurance, and a confidence of having undergone the new birth, conversion, or a change of heart, and of having experienced justification—may require *orthodoxy* as a proof of a call to the ministry: but this is perfectly consistent with not requiring any particular *ordination*. Will any who take ground against the apostolic succession be kind enough to say what, if anything, they would substitute?

B. T. O.

For The Churchman.

THE ACTUAL VOTE OF THE CONVENTION OF NEW JERSEY.

The undersigned has had frequent occasion to acknowledge the interest of the Rev. Editor of the *Episcopal Recorder* in the statistics of his Diocese, and as frequent to regret that his opportunities of information had not corresponded with his zeal. It is but charity to put him in communication, and to supply to his statistics the saving grace of accuracy. Hence the present communication. Its delay is chiefly owing to one of those remainders of rough service which followed him even here among the Breakers; where, for the first time in an Episcopate of one and twenty years, he has pursued, for a month, the "dolce far niente." But the "goodness and mercy" which have followed him all "the days of" his "life," have been too much for it, and he is up to his work again.

The occasion for this present communication is the following sentence, in an editorial of the *Episcopal Recorder* for June 4. It followed a statement of the vote of the annual Convention of the Diocese, on the 25th May, in relation to what is commonly called "the third Presentment." "It can hardly escape the notice of any that only *twenty-five* clerical votes sustained the resolutions, out of a list of *sixty-seven* in the Diocese; and *twenty-eight* parishes out of *sixty*." The two things to be made plain in this connection are the real clerical votes and the actual parishes—or more properly, the actual representations—of the Diocese. By *the real clerical votes* are meant the clergy entitled by the Constitution to a vote in the Convention. The wisdom or justice of the Constitutional provision is not the subject of discussion now. It must be taken as it is. It is as the undersigned found it. By the *actual parishes of the Diocese* are meant such congregations as deem themselves in a condition to exercise their representative privileges under the Constitution, and have statedly or frequently done so during the present Episcopate.

The Clergy List presented by the Bishop to the Secretary at the opening of the Convention, in accordance with the Diocesan provision, contained sixty-seven names. Forty-two of them are REAL CLERICAL VOTERS. *Thirty-one* of these were present at the vote. The Bishop and one other declined voting. Two voted in the negative. The rest, *twenty-seven*, sustained the Report and Resolutions. Of the eleven absentees, the following is the *catalogue raisonnee*.

Chapman—The oldest presbyter in the Diocese. Often absent. Not present at the last annual Convention.

Henderson—In Europe.

Starr—No reason known.

Jaques—Excused himself afterwards by letter to the Bishop. Intended to be present. Was unexpectedly prevented.

J. Smith—Was present during the Convention. In very feeble health. Absent from the vote by reason of sudden indisposition.

Thompson—No reason known.

Peet—Excused himself afterwards by letter to the Bishop. Intended to be present, but was prevented.

Boggs—Excused his absence on account of sickness in his family.

Bowden—Was present at the Convention, but absent at the time of the vote.

Wheeler—No reason known.

Coe—No reason known.

To take up, now, the second point. THE ACTUAL PARISHES in the Diocese. The Editor of the *Episcopal Recorder* sets down sixty as the true number of the parishes. The real question is about *representations*. There may be a place where a parish once was, and is not now. Or there may be a place where there is almost a parish. Or there may be a recently established missionary station. Or there may be less than any of these. And all of them a careful Bishop may have collected in his inventory, as the undersigned has always done. The inventory of the Diocese of New Jersey is the Tabular Abstract of the Parochial Reports. It has always been prepared under his own immediate eye. The Tabular Abstract for 1852 is the last prepared. It contains *seventy-three* names of places. Yet its *actual representations* are only *forty-eight*. The following *catalogue raisonnee* will show the *status* of the remaining twenty-five.

Middletown and *Red Bank* are included in one representation with *Shrewsbury*.

Johnsonsburgh was never alive within the present Episcopate.

Woodbridge has not been represented for a great many years.

Piscatawa the same.

Colestown the same, with one exception. It is many years since there has been any service there, except the Bishop's at his visitation.

Penn's Neck has not been represented for a great many years, though this is really alive.

Alexandria has not been represented for a great many years. No service there for many years.

Flemington was never represented. No service there.

Fairview was never represented. The service there is supplied from Burlington College.

St. Philip's, Newark, was never represented but once. It was for a while suspended. Is now revived.

West Hoboken was never represented.

Moravia never had a congregation. It is an old Moravian meetinghouse, repaired and consecrated.

West Bloomfield never had an actual life.

Hudson, organized, but not yet entitled to vote; *Baskingridge* the same; *Millville* the same.

Westfield, Plainfield, Scotch Plains, South Amboy, Madison, Port Colden, Pemberton, and *Andover*, not yet organized.

Of the *forty-eight* actual representations, *thirty-nine* were represented during the Convention, and *thirty-five* participated in the vote; of which one was divided, one declined voting, five voted in the negative, and *twenty-eight* sustained the Report and Resolutions. Of the four representations present during the Convention that did not participate in the vote, St. John's, Chew's Landing, and Grace, Haddonfield, returned the next morning to record their vote with the majority, but the Convention had adjourned. Had these been in time the following would have been the absent representations:

Trinity, Princeton; St. Michael's, Trenton; St. James', Knowlton; St. Luke's, Hope; St. Paul's, Hoboken; St. Matthew's, Newark; Zion, Belvidere; Trinity, Middletown Point; Grace, Elizabethport; St. Stephen's, Beverly; St. Stephen's, Mullica Hill.

It follows that of *thirty-one* real clerical voters present, TWENTY-SEVEN, and of *thirty-five* actual representations present, THIRTY, sustained the Report and Resolutions.

G. W. Doane, Bishop of New Jersey.

The Breakers, June 28, 1853.

THE REV. MR. HOYT.

Near the close of last week, we received a letter signed "D. L. E.", enclosing a sealed note to the Rev. Mr. Hoyt; which note was enriched with $20 for the good work at Fort Lee. Since that, we have received another note from Boston, signed "The Missionary," enclosing $25 for the same good cause and the same deserving man. This makes $130 that have come to our hands in behalf of Mr. Hoyt. We trust that our Rev. Brother, "The Missionary," will excuse us for copying a part of his note, considering the purpose for which we do it.

Boston, July 7, 1853.

Dear Hudson: Do let me give my trifle to my dear hard-working brother "by the way-side"—way-faring it for Christ's sake—way-faring it for Heaven. God bless him. I should have sent this sooner, but I was from home when I saw your notices of "the church by the way-side," and we cannot draw our checks as promptly, though we may as gladly, as our rich lay brothers can.

I have not the pleasure of knowing brother Hoyt personally, but my heart feels on quite familiar terms with him.

It would afford us much pleasure to know the author of the following beautiful and encouraging lines. They were accompanied by the sum of $20 to aid in establishing the church on the Palisades.

—Editor Ch'n.

LINES

Respectfully addressed to the Rev. R. Hoyt and Mrs. Hoyt.

They that sow in tears shall reap in joy.
—106th Psalm, v. 5.

Blest be the laborers who now
Are bearing forth, with toil and pain,
The precious seed, to deck their brow
In coming days with ripened grain.
Though rough the ground and hard the toil,
And watered with their tears the soil,
His power, Who gave the will to sow,
Can bless the seed and make it grow;
Can give them strength for all their cares,
And safe preserve their field from Satan's choking tares.

When at the harvest of the just
The ripened grain shall gathered be,
The glad fruition of their trust
Their prayers and toils how sweet to see;
What joy will then be theirs to trace,
(The recompense through Heaven's grace,)
In swelling sheaves and ripened ear,
The cheering fruit of labors here;
To bend with them at Mercy's throne,
And from approving lips to hear the blest "*well done*."

July 5, 1853. D. L. E.

THE CHURCHMAN.

NEW YORK, JULY 16, 1853.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*. No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

DT. SEABURY'S DISCOURSES.

It may be remembered, that several weeks ago we made some notice of two Discourses, by the Rev. Dr. Seabury, as being then in press, on "The Continuity of the Church of England in the Sixteenth Century." The Discourses have since made their appearance, having experienced quite a lengthy labor in getting through the printers' hands. Happily, they are of such a kind as to preclude all danger of their ever growing old or going out of date. They were preached in the church of the Annunciation on the second and third Sundays in Lent, being one of the four stated times of Ordination. The very just and reasonable estimate set upon them by the members of that noble congregation may be truly said to have forced upon the Rev. Author the giving of them to the public. They come forth with a lengthy, yet not long enough, Preface, replete in every sentence with the severe and solid grace so characteristic of the Author's mind; and with a much longer Appendix containing a vast amount of matter, some of which is highly curious, and all of which is most instructive; the whole forming a volume of 174 pages.

The main argument of the Discourses, as is indicated by the title, consists in stating and vindicating the claim of the Reformed Catholic Church, in all her branches, English, Scottish, and American, to the Apostolic Succession, in Orders, in Jurisdiction, and in Doctrine. Of course it cannot but be understood that Dr. Seabury views the great Reformation in quite another light, and vindicates it on quite other grounds, than such as would infer the right of any given number of individuals to break away from the one great Christian Brotherhood, and get up a new church, or rather a mere imitation of the Church, on the basis and in the strength of their own opinions; the claim of such a right being most emphatically a strife, the beginning of which is as when one letteth out water. And it is well worth considering, that on this latter ground there can really be no such thing as a contending earnestly for the faith: for the ground involves a confounding of faith with opinion, or an erecting of the latter into an equality with the former; and to contend for our opinions as being the faith, or of equal importance with the faith, is nothing less than a virtual, and as such is always issuing in a practical, abandonment of the faith. Moreover, its *tendency* is, (and in our day that tendency is fast becoming fact,) to strip Christianity of all *objective* force and efficacy: if the thing be duly followed out, it will needs degrade Christianity from its awful prerogatives as a source and principle of creative grace, of vital and vivific power; and cause us to regard it, not as an institution of objective life and law, but merely as an occasion of subjective development; its office being not to put any thing into us which we otherwise have not and cannot have, but only to draw out what is already there; thus in effect making it but a sort of looking-glass for man's moral nature, so that of course our minds can derive nothing from it but what they bring to it. And it is probably the subtle secret underworking of this spirit, than which perhaps nothing can be conceived more intensely Antichristian, that in our day is rendering many even in the Church so intolerant of any doctrine touching the sacraments, but that which represents them as having no virtue or meaning but what they derive from the mind of the recipient: that is, they are nothing in themselves, but only just what the receiver thinks or feels them to be; and nothing is to be had or hoped from them other or more than such sensible impressions as they are naturally fitted to make, or such conscious movements of thought and feeling as they may chance to awaken. We say *intolerant*, because, when men have enacted their opinions into articles of faith, or, which comes to the same thing, degraded the faith into matter of opinion, they naturally grow intolerant of all opinions but their own. Accordingly, in point of fact, we find that the most arbitrary and overbearing and tyrannical of our bishops are precisely those who go farthest in disowning the authority of the Church; their impulse to be giving law to others rendering them impatient of any thing that would hinder their being a law unto themselves. Finally, a proper distinguishing of the faith from matter of opinion necessitates a receiving of the former upon the strength of external evidence and testimony, and so generates a respect for Catholic tradition, and is therefore utterly at variance with that virtual declaration of subjective independence, in the spirit of which men are coming to receive only so much of Scripture, or in such a sense as they can understand and go along with; thus assuming that they are competent to judge what is fitting for God to speak or reveal, and that nothing is to be received from Him but what carries its own evidence, and commends itself to their inward sense. This, however, by the way.

The Discourses in hand have several passages bearing directly or remotely on the topics we have thus started; some of which passages it may be well to quote, both as specimens of the Author's argument and as containing matter most valuable in itself. We have room but for the two passages wherein he states the true ground of the Church as opposed both to the principle of Sectarianism and to that of Romanism:

We do not regard the Church of Christ as a promiscuous assemblage, nor do we believe that a mere voluntary association, making for itself officers, and compiling for itself a creed out of the Scriptures, and setting up for itself observances in imitation of the Holy Sacraments, becomes thereby a Church of Christ. We believe the Church of Christ to be a continuous body, gathered out of the world, in every age and nation in which it subsists, by a ministry which Christ Himself sent (before His ascension into heaven) with a mission capable of perpetuating itself to the end of time; united in a traditionary faith, which this ministry was instructed to guard and transmit; nourished by that Word of God which this ministry was ordained to preach, and bound together in sacraments which this ministry is authorized to dispense.

It is difficult to review the extraordinary events by which the Church of England has been enabled to maintain and vindicate her title to the Apostolic succession, both in orders and doctrine, without believing that she is yet to answer some great end in the design of Divine Providence. The intelligent and consistent members of this Church have ever been most firmly persuaded that her succession, both of right and of fact, to the orders and faith of the Apostles, is the ground on which the errors of the Roman Church may be most successfully combatted. All other opposition, however noisy and boastful, begins with a virtual surrender, and must necessarily end in defeat. For, when the question is as to identity with a society and doctrine which began more than eighteen centuries ago, what is it but a surrender, to renounce, in the very outset, all pretence of succession to the founders of that society, and the original propagators of that doctrine? The Church of Rome knows this, and knows the immense advantage which the Protestant cause would derive from a valid claim to the Apostolic succession. Hence there is no fact which her emissaries have more strenuously denied, or resorted to more unworthy arts to obscure, than the validity of the Anglican orders. And it is matter of wonder and regret that Protestants generally, including many estimable members of our own communion, should consent to further her interests by affecting to treat the subject with ridicule; or to represent us as in covert alliance with the Church of Rome, because we refuse to abandon the only solid ground on which her errors may be met and refuted.

Dr. Seabury's thorough mastery of the subject, both in its history and its principles, enables him to put his hand on the precise facts that are most material to the case, to disentangle and extricate them from all impertinences, and set them forth in their full legitimate bearing on the points at issue. And so great, withal, is his self-control, so cool and equal and evenhanded is his judgment, and such is his calmness and temperance of thought, so free from everything like fanaticism of logic or idolatry of invention, that he never overstrains any link in his argument, nor relaxes his keen and vigilant circumspection, so as to leave his flank or rear exposed, by concentrating overmuch of his force against the point immediately in front. In his method of discourse, every thing carefully remembers and refers to every other thing. The result of course is, that his argument runs singularly clear, compact, cogent, and conclusive, seeming, as it were, to shut up the question as it goes along; a large part of his strength standing in the impression, which he leaves, that he has plenty of strength still in reserve, and has put forth only just so much as the case requires, and could easily go further, but for the confidence which he both feels and inspires, that this is enough. We subjoin his statement of the main question, both as illustrating what we mean, and as furnishing matter that cannot be too often read:

To understand the state of the question, it is necessary to premise that the Bishop of Rome had, in times preceding the Reformation, claimed to be the Head of the Catholic Church, the source and fountain of all its power and jurisdiction, and, in virtue of this alleged supremacy, to exercise a sovereign control over the English Church and nation. In the reign of Henry VIII., however, an occasion was given for an expression of the true sense of the English Church in reference to the ground and validity of this extravagant claim. For this monarch, who (whether deservedly or not) had been honored by the See of Rome with the title of Defender of the Faith, and had received its apostolic benediction for himself and all his posterity, propounded to the Bishops and Clergy in the Provincial Synods of England, to the celebrated Universities, and to the great Monasteries of the kingdom, the following question, viz: "Whether the Bishop of Rome hath any greater jurisdiction conferred on him in Holy Scripture, in this realm of England, than any other foreign Bishop?"—requiring them, like men of virtue and profound literature, (so ran the directions to the University of Oxford,) diligently to intreat, examine, and discuss the same, and to return their opinions, in writing, under their common seal, to the "mere and sincere truth of the same."

This question lies at the foundation of the whole controversy, and it is therefore important to note both the answer and the unanimity with which it was given. The answer was, that "the Bishop of Rome has *not* any greater jurisdiction conferred on him in Holy Scripture, in this realm of England, than any other foreign Bishop."

The declaration is guarded. It makes no reference to the Orders of the Roman Pontiff; that is, to his character as a Bishop or Vicar of Christ, but only to his jurisdiction or power of government. It does not deny the right of his jurisdiction in Italy, nor the fact of his jurisdiction in England. It simply denies that jurisdiction is conferred on him by the Divine Law in the realm of England. Within these limitations, however, the denial is absolute, since no other foreign bishop pretended to any jurisdiction whatever in England.

In this answer all the bishops of England united, with the exception of Fisher, Bishop of Rochester. The Provincial Synods of Canterbury and York, the Universities of Oxford and Cambridge, the chapters and convents throughout the kingdom, gave one and the same answer: The Bishop of Rome has no greater jurisdiction conferred on him in Holy Scripture, in this realm of England, than any other foreign bishop; that is, under the limitations aforesaid, no jurisdiction whatever. In the deliberate judgment, therefore, of the Church of England, while yet it was in full communion with the Church of Rome, the jurisdiction which the Bishop of Rome had exercised in England was a human arrangement and not a divine ordinance; a power of man's concession, and not of God's prescription.

This passage is indeed a favorable, but by no means solitary example, in these Discourses, how the necessity of reasoning and logical compulsion is superseded and done away by the Author's method and power of statement; by the skill and order with which things are put together, and laid forth in clear and simple propositions. Dr. Seabury's sobriety of thought and severity of taste do not often permit a rising of his style into eloquence, save as earnest, vigorous thought, clearly and transparently expressed, is essentially eloquent. Yet in this book there are passages truly eloquent, in the best and highest sense of the term; which of course implies that they are as far as possible from anything like the exuberant and pulpy loquacity which makes up the so-called eloquence of our popular ear-tickling preachers. Take, for example, the following paragraph from the Preface, though probably apter ones might be drawn from the sermons themselves:

On the defection of the Romanists, the English nation found itself in possession of a Church, which was confessed by all to be the eye of the Reformation, and the bulwark of Protestantism. Possessed of a primitive worship and a learned ministry, and debased by no mixtures of enthusiasism or superstition, this Church gave a definite purpose and permanent form to the awakened spirit of liberty and devotion. It stood forth the foremost defender of the rights and liberties of national Churches, against a spiritual power, having its centre at Rome, but laying claim to universal dominion, and subjecting, as far as in it lay, the temporal power of every nation to its own control. It was able to detect the forgeries and impostures of Rome; it had given her no advantage by running from her into an extreme; it was a national body already formed; a body both Christian and legal; a body which commended itself to the civil powers by the loyalty of its constitution, and which was every way adapted to work in its members that sober and substantial piety which makes religion a "reasonable service."

We have already overwritten the compass of our design, and must bring this notice to a close; not, however, without promising to give, as time and space may serve, such and so many further extracts as, we hope, will induce our readers to buy the book, and not merely read it, but make it the subject of close and repeated study. We have certainly too much respect for Dr. Seabury, to speak of anything from him in the language of puffery; but we can say in sober truth and earnestness, that to the best of our judgment we have never met with any work on the subject, that was so satisfactory on the whole, or that left so little to be either regretted or desired. The Appendix presents a large and choice collection of documents and authorities in support of the chief points made in the discourses. Much of the Author's own best thinking and writing is interwoven with the authentications thus brought together; not to mention that his style is here often enriched with such strokes of humor aud satire, and such concentrated, knot-splitting, electrical currents of expression, as would not suit with the gravity and staidness of a pulpit discourse. One passage must wind up this article:

Another obstacle to reform is the passionate and indiscriminate way in which the Church of Rome is generally assailed. Instead of regarding *Popery* as consisting of *additions* made to the Catholic faith in corrupt and ignorant times, the origin and growth of which are to be traced *historically* with a view to their removal, the assailants, for the most part, look upon the abuses as logical developments, which can be most effectually dealt with by denying the principles from which they are supposed to flow. Hence the common opinion that the Church of England contains all the elements of Popery, only that she does not, like the Church of Rome, consistently act them out! Besides, the assailants, for the most part, have no idea of the Christian Faith as an objective reality, or of the Christian Church as a divine institution; faith with them being no more than their own inward persuasion, the Church a thing of their own creation, and both evanescent, shifting, ephemeral. Hence they dash forward with intemperate zeal, and think they are cutting up Popery by the roots, when they strike at the apostolical succession, the sacraments, forms, every thing indeed which gives fixedness and permanency to religion. The consequence is, that Romanists cling to their errors and abuses for the sake of the truth, from which they are thus taught to think them inseparable, and cling to them with a tenacity proportioned to the vehemence with which they are assailed; while dispassionate but uninstructed Protestants, seeing the issue thus virtually made between Romanism and infidelity, are naturally led to prefer a system which has many faults to one which has no virtues.

THE CHURCH AT HOME.

New York.—On the 30th of June, the Rt. Rev. the Provisional Bishop held a confirmation in St. James' church, Newtown, and administered the rite to 9 persons.

In another part of the paper will be found a communication from the Vestry of St. Mark's church, Islip, L. I. We understand that this church, which was wholly built within fifteen months after the Rev. Mr. Coe took up his residence in Islip, has been thoroughly repainted within the past year, is now furnished with a Communion Set, a beautiful marble font, and a bell, and is *entirely free from debt*.

The ceremony of laying the cornerstone of a small building to be erected in Ascension parish, Green Point, took place on Tuesday evening, the 5th ult. The Provisional Bishop had been present on a previous appointment, but was then prevented from officiating by a severe storm. Clergymen from neighboring parishes, viz., the Rev. Messrs. Reynolds, Guion, Davis, and Waite, were present. The stone was laid and an appropriate address delivered by the Rev. Mr. Reynolds, of Christ church, North Brooklyn. The Rev. Messrs. Guion and Davis also took part in the service. The present edifice will be used as a church, till a larger building shall be erected by its side, when it is to be employed as a Sunday School room.

Vermont.—A correspondent of the *Church Journal*, writing under date June 24th, informs us of his having lately made a visit to the town of Sheldon, near the Canada line, upon the occasion of Bishop Hopkins visiting Grace church in that place. In the course of his visitation the Rt. Rev. Prelate consecrated the church, administered confirmation to 10 persons, four of whom had been baptized the evening before, and ordained the Rev. Jubal Hodges, rector of the church, to the Priesthood. The candidate was presented by the Rev. C. R. Batchelder, of St. John's church, Highgate; the Rev. Messrs. Jones, Scott, and Fulton, of Canada East, aslo assisting in the services, and joining in the imposition of hands. The Bishop preached a clear, high-toned, and powerful discourse, and made a beautiful and impressive address to the rector, not failing at the same time to press upon the laity a strong enforcement of *their* duty. Speaking of the Rev. Mr. Hodges, the writer adds,—"He has accomplished large results, in an unpromising field; and we cannot but regard with the warmest sympathy one who stands at the extreme verge of the Church's frontier, with a spirit so devoted, and a heart so patient and enduring."

Connecticut.—The Annual Meeting of the House of Convocation of Trinity College, Hartford, is to be held in the College Cabinet on the morning of Wednesday the 27th inst., at 10 o'clock. William E. Curtis, M.A., of New York, is to address the Convocation at 3 o'clock in the afternoon of the same day. A *punctual* attendance of *all* members of the Convocation is earnestly requested.

Pennsylvania.—On Monday, the 20th of June, the Rt. Rev. the Bishop of the Diocese laid the cornerstone of St. Stephen's church, Wilkesbarre. The new church is to be built on the site of the old, that having just been taken down, after a service of 30 years. In the evening of the same day, services were held in the Baptist meetinghouse, and 5 young persons confirmed. It is said that in that immediate region two more churches will be ready for consecration in the course of the summer.

On Sunday the 19th, the Bishop consecrated Calvary church, Tamaqua, preached, administered the Holy Communion, and confirmed 4 persons.

On Thursday the 23d, the Rt. Rev. Prelate laid the cornerstone of Grace church, Honesdale, delivered an address, and confirmed 11 persons.

The *Journal* of the Sixty-ninth Annual Convention of the Diocese, which was held on the 17th, 18th, and 19th of May, has made its appearance, and in the style of getting up and of printing may be safely pronounced a model. The number of clergymen in the Diocese is 153; of churches, 164. During the past year there have been 2,578 baptisms, and 1,027 confirmations. The number of Sunday school teachers is 1,624; of scholars, 15,064. Amount of contributions for benevolent purposes and payment of Church debts, $114,989 04. There have also been three ordinations to the Deaconate, and four to the Priesthood; nine churches consecrated, and the cornerstones laid of four.

Maryland.—Between the 21st of May and the 19th of June, inclusive, the Rt. Rev. Bishop Southgate, acting by request of the Bishop of Maryland, visited 29 churches, ordained one person to the Priesthood, baptized two, confirmed 102, administered the Holy Communion 17 times, preached 37 sermons, and made 20 other addresses.

Michigan.—The Address of the Rt. Rev. the Bishop of the Diocese, before the Nineteenth Annual Convention, has come to hand. It is always refreshing to hear from the whole-souled Bishop of Michigan. The Address shows that since the 12th of November last, up to the 23d of May, the Rt. Rev. Prelate has visited 20 churches, confirmed 179 persons, ordained one to the Priesthood, and one to the Deaconate, consecrated three churches, and laid the cornerstone of one. The Bishop says that he was obliged to give up his visitation to several parishes, on account of duties that called him away from the Diocese; and that if he could have visited all the parishes, and several of them a second time, as requested, the number of confirmations would have been doubled.

From the opening of the Address it would seem that the scurrilous, lying, virulent pamphlet, signed *Veritas*, has been, with characteristic meanness, circulated largely through the Diocese of Michigan. Of course that filthy package of venom has been as impotent there in effect, as it was vile in its origin, and wicked in its purpose. We subjoin the passage from the Address:

Six months have only elapsed since we last met together. Since that period, very little time has been found to devote to the duties of the Episcopate, as my parochial labors have been greater than at any former period. This has been occasioned by the re-assembling of my parishioners in their new and beautiful edifice, which was completed and occupied soon after the adjournment of the last convention. With two or three exceptions, I have occupied my own pulpit on every Lord's Day since that period. So far as I have been able to visit the parishes, I have found them gradually increasing, and without any exception, unitedly endeavoring to extend the Gospel and Church of Christ. This I know is a source of gratification to us all, and the ground of devout thankfulness to Almighty God for His watchful care over us, as the greatest efforts have been made by persons calling themselves Christians, to sow dissension in our diocese. Tracts and pamphlets of the most malignant character, containing doctrines at war with the word of God and the teachings of our Holy Church, have been circulated far and wide among us. They have come from without, and without the names of their authors, and at times without even any identification of the place where they were published. Yet it is sad to know that they have come from persons professing to belong to the Church, and claiming to be expounders of the word of God. We have greatly mistaken the spirit of Christ, if such things furnish the evidence of the power and influence of the Gospel over the heart. They are at war with every precept of our Holy religion, and show how readily even the professed followers of Christ may be deluded by the deceitfulness of the heart.

THE CHURCH ABROAD.

England.—The 152d Anniversary of the Propagation Society took place in St. Paul's cathedral, on Thursday the 16th ult., the Archbishop of Canterbury and fourteen Bishops being present. In the evening of the same day, the Lord Mayor and Lady Mayoress gave a very superb entertainment to the Bishops and their families. A large company of ecclesiastical and municipal dignitaries was in attendance, and divers compliments were passed and speeches made; the Lord Mayor, the Archbishop of Canterbury, and the Bishops of London, Manchester, Antigua, and Winchester being among the speakers.

The next day, the Society held a business meeting in Willis's Rooms, the Archbishop of Canterbury presiding. After some remarks from the Chairman by way of opening the meeting, the Secretary read the following report:

The Society for the Propagation of the Gospel, pressed out of measure by applications for assistance which its present means do not enable it to afford, has come to the resolution of presenting its claims, or rather the responsibilites of the Church of England, in respect to missionary duty, before the members of the Church at an annual meeting. Wonderfully have the spheres of missionary labor been enlarged within the last few years. New colonies have sprung up in Australia—emigration has been flowing on in a perpetually increasing stream—the establishment of the episcopate in Southern Africa and elsewhere has led to largely increased demands upon the Mother Church. New efforts, therefore, efforts more commensurate with the exigency of the crisis, are required, and the Society has no alternative but to confess itself unequal to the work before it, or to lay the case before the Church at large, and to ask for, nay, to demand, the requisite augmentation of means. The Jubilee Fund was devoted to definite purposes, in accordance with the terms of the appeal on which it was raised; but a great increase is required in the permanent income of the Society, to make it at all adequate to the growing wants and claims of the Colonial churches. The new operations on which the Society has embarked during the present year are all that need be referred to at present, and the first that should be mentioned is the mission of Borneo. This, as it is well known, was undertaken by the pious zeal of a committee of the friends and admirers of Sir James Brooke, who has the distinguished honor of being the first to open an important island—peopled with pirates and savages—to European civilization and gospel truth. As funds, however, were wanting to carry on a mission which had been so nobly begun, the Society was induced, at the commencement of the present year, to take upon itself the important charge, and thus incur fresh liabilites, amounting to upwards of £1,000 a year, with the prospect of almost indefinite increase. But a most interesting mission was thus saved, and surely the Church is debtor to the Society for its timely interposition.

There has been a vast extension of the missions of the Church in Southern Africa, owing to the labors and self-sacrifice of the energetic Bishop of Cape Town. The Society's grants to this part of the world have been increased from £200 a year in 1843 to £1,600 in 1853; but even this is only a fourth-part of what is required to carry out the Bishop's designs; and, indeed, when it is considered that two additional bishoprics are in contemplation, which will infallibly lead—as in similar cases—to the demand for many more clergymen, it will be admitted that not even four times the amount at present given would suffice to spread the missions of our Church in adequate number and force in the two new dioceses of Graham's Town and Natal.

The Society, in compliance with the earnest request of many distinguished persons, locally interested in the project, has determined to establish a Collegiate Missionary Institution in the ancient capital of Delhi; and it has profited by the occasion of the re-settlement of the Indian Government—to press upon the proper authorities several measures of importance for the moral, social, and religious benefit of the people of India. The Society has no capital or hoarded fund. The moneys contributed are appropriated as soon as possible to the great purposes for which they are designed. Thus, as soon as the estimates for the present year were completed, and it appeared that the Society might fairly reckon on a surplus, it was at once apportioned among such objects as appeared to present the strongest claim. 1. The Melanesian mission of the Bishop of New Zealand, the object of which is to gather boys and girls from the savage islands in the South Pacific, and bring them together to his own college at Auckland, for Christian education. 2. The support of a missionary institution for the aborigines of Australia. 3. The maintenance of missions among the native tribes of South Africa and British Guiana. It will be seen, therefore, that the Society which has done so much to provide the ministrations of religion for our own emigrant countrymen, is by no means losing sight of the other great object of its charter—the Propagation of the Gospel among the heathen with whom our own people are brought into contact. These extensive operations require, and, sure it may be said, demand a far larger support than they have hitherto received from the Christian people of this country. The welfare and integrity of the British Empire are based upon its Christian character—and whenever this principle is fully acknowledged the support of the Society will no longer be left mainly to the clergy, the middle classes, and the poor. The powerful and opulent, whether among the landed proprietors, or the merchants and manufacturers of Great Britain, will feel, and it may be confidently anticipated, will acknowledge, by proportionate gifts and subscriptions, how much they owe to a Society, which has so long been engaged in the twofold duty of maintaining the ministrations of the Mother Church among her scattered children, and of spreading the glad tidings of the Gospel among the heathen, who, by the marvellous dispensations of Providence, have been brought under subjection to the British Crown.

The Bishop of Montreal moved the first resolution, which was to the effect that the operations and success of the Society were such as to entitle it to the sympathy and support of the Christian community. He remarked that the Society had always endeavored to act in such a way as to represent, not one section, but the whole Church at large. That a better spirit than heretofore was now becoming prevalent in the Church at home, and Churchmen were more disposed to unite in furthering the aims of the Society at home and abroad. That the efficiency of the Church in the Colonies could not be maintained on the mere prerogatives of the Bishops. That an organized system was due to the ministers of the Church from the authorities in England; and if Parliament withdrew from them imperial protection, they had a right to expect there should be no imperial obstruction. He had taken very little part in the great question respecting Church property in Canada; but he was not prepared to find fault with the Government for what it had done, as he did not see how it could benefit the Church to have her property secured by imperial edict, if such edict were opposed to the interests of the Colony. That if the Church were to be planted and perpetuated in the Colony, they must take care to provide a more perfect and organized system of discipline than now existed. He regretted that in his large Diocese there was not one Church deserving the character of an ecclesiastical edifice; and it would gratify him much, if he could obtain the means to build one that would stand as a model to after-times.

The Bishop of Oxford proposed the second resolution,—"That the Society has established a new claim to the sympathy and co-operation of the Church by the readiness with which, in addition to its extensive missionary operations in the East, it has during the present year taken up the important mission of Borneo." He stated that this resolution referred to the second point which the Society aimed at, viz., the spreading to the heathen people—people of other blood and of every blood—the know-

ledge of that blessed Gospel, and the possession of those spiritual institutions which formed the heritage of the Church of CHRIST. The one great broad principle upon which it was their duty to give their assistance to this part of the work, was that which taught them that they should impart to others that spirit of freedom which they enjoyed themselves. It was impossible that Christian nations could continue to flourish, or Christian churches could retain their spiritual privileges, if societies like the present neglected the conscientious discharge of this great and imperative duty.

The Rev. J. W. COLENSO, Bishop-designate of Natal moved the third resolution,—"That the opening for missionary efforts in the south of Africa, and the projected erection of two additional bishoprics, imposes upon the Society the duty of increased exertion to meet the fresh demands which will be made upon the funds."

All the resolutions were carried unanimously, and the meeting passed off without a jar, or any approach to one.

ON FRIDAY the 17th, in the House of Lords, Lord REDESDALE put a question to the Colonial Secretary, touching the delay which had occurred in the appointment of a successor to the late Bishop of SYDNEY. He had no intention of imputing any blame to the Government; but he was anxious that the delay in this instance might not be drawn into a precedent for putting off the appointment of colonial Bishops. He trusted that the appointment would not be longer delayed.——The Duke of NEWCASTLE was quite satisfied that in bringing this matter up Lord REDESDALE had no thought of censuring the Government. He entirely concurred with him, that it would be extremely inexpedient and improper to let the practice grow up of leaving such vacancies unfilled longer than was necessary. In this case, soon after the death of the late Bishop, a communication was made by a Rt. Rev. Prelate as to whether a change ought not to be made in the Diocese. The matter, having been submitted to the Archbishop of CANTERBURY, was still under his consideration; and in these circumstances, he did not think it would be right to advise Her Majesty to fill up the vacancy.

THE *Record* is not pleased altogether with the late appointment of Chaplains to the QUEEN. Indeed, the only one it approves at all is that of the Rev. HENRY MELVILLE; and its approval in this case is qualified with the remark that his "preaching is substantially evangelical, although, unhappily for himself, he eschews Evangelicals, and is withal somewhat tainted with baptismal fallacies, and not wholly free from those faults which belong to a luxuriant fancy and a redundant oratory."

ACTIVE measures are in progress for building a new church in the southern part of the wealthy and populous parish of St. Marylebone, where the want of church accommodation has long been felt. Lord PORTMAN has offered a site for £4,000, which is less than half its estimated value. A preliminary meeting has been held, and between £1,000 and £2,000 already collected. It is said there can be no doubt that the funds will be quickly raised, when the object shall have become generally known throughout the parish.

ON THURSDAY the 16th, a new church at Bovey Heath, in Devonshire, was consecrated by the Bishop of EXETER, together with the buryal-ground adjoining. The church was built by the Hon. and Rev. C. L. COURTENAY, vicar of Bovey Tracey, and chaplain to the QUEEN, and is to be known as the church of St. John the Evangelist. At the consecration, a procession of forty clergymen, preceded by about thirty choristers, in surplices, entered the church, and shortly afterwards the service commenced. The architecture is of the Early Decorated style; the building consisting of a chancel, nave, and aisle, with belcot at the west end. The design is somewhat plain and simple, but a general richness of effect is obtained by the quality of the fittings and decorations. The rest of the description runs thus:

The roof of the nave consists of open timber work in deal, stained and varnished. The chancel roof consists of the same kind of framing, but boarded on the under side of the rafters, and very richly decorated in oil-color and gilt; the design consists of a vine pattern, running through every panel except the central horizontal ones, which are occupied with angels in varied colors, and gilt alternately with the sacred monogram. The reredos, which is of stone, richly sculptured, consists of three compartments, in which are introduced representations in bas-relief, "The SAVIOUR's Agony in the Garden," the "Ecce Homo" scene, and the "Entombment." Above the reredos is a richly stained window of three lights, in the centre of which is represented the "Crucifixion." The chancel is fitted with stalls, which are occupied by the choir, and separated from the nave by a low stone sculpture, surmounted by a cresting of ornamental brass-work, which is very effective. On the north side, over the stalls, the organ is placed. The movement is so contrived that the organist can perform whilst sitting in one of the stalls with the choir. The nave and aisles are furnished with oak seats.

A NEW CHAPEL, in the Early English style, to be known as the chapel of St. James the Great, was lately consecrated by the Bishop of OXFORD, at Clifton, near Deddington. Some thirty clergymen were present in surplices; the Holy Eucharist was administered to 120 communicants; £50 were collected at the offertory; and the day was kept as a holiday in the town. The sittings of the chapel are all free; and the communion plate, the font, and coverings for the altar and pulpit were a family offering from the Rev. W. C. RISLEY.

THE FOUNDATION-STONES of two new churches, to be known as St. Matthew's and St. Mark's, were laid at Nottingham, on Wednesday the 15th; Mr. FRANCIS WRIGHT, of Osmaston Manor, officiating at the former, and Mr. R. HOLDEN, of Nuttall Temple, at the latter. Divine service, in aid of the endowment fund, was held in the parish church of St. Mary's, the Bishop of LINCOLN preaching in the morning, and Archdeacon DAVIES of Melbourne, in the evening. There was a large attendance of clergy and laity, and the collection was £201. Towards the building of the church, more than £8,000 have been obtained, mainly, it is said, through the agency of the Rev. J. W. BROOKS, vicar of St. Mary's. St. Matthew's is to be in the Early English style; St. Mark's in the Tudor style; the ornamentations in both being ample, but not profuse. Each is to cost about £4,000; and each is to have 1,000 sittings, the most of which, and, if practicable, all, are to be free.

THE QUEEN has made a gift of £50, to aid in the restoration of Sandhurst church, in Berkshire.

ON MONDAY the 20th, a meeting was held in Willis's Rooms, in furtherance of the Berkley College, at Bermuda, the Earl of HARROWBY presiding. The object was to awaken attention to the education of free negroes, and especially to keep up a college for people of color at Bermuda, with an ultimate view of expanding it into an university for America and the West Indies. The Earl of SHAFTESBURY and the Rev. W. WARD of Canada, enlarged upon the complete equality of the colored and white sections of mankind, and their capability of equal intellectual development; the latter gentleman being a man of co r, and, as far as a clever speech goes, a full exemplification of the truth of his statement. Lord HARROWBY, as chairman, and Mr. DOWNING, as principal mover and secretary to the association, detailed the past and propounded the future of the college of Bermuda; and Judge HALIBURTON, in a dry and cautious speech, gave in a tardy adhesion to the plan, protesting, however, against aiming so high at first. Other speakers were Dr. VAUGHAN and Lord DENMAN, both of whom warmly advocated the object of the association.

IT IS NOW understood that the Rev. Mr. FOSTER's secession, which we mentioned last week, was from the "Evangelical" section of the Church to downright Socinianism. This is just what might have been expected from the manifest *tendency* of the doctrine held by that school; the Socinians having in fact been the first to teach, what is now continually taught by the extreme "Evangelicals," both in England and in this country, that "the Sacraments are mere badges of a sacred covenant between GOD and man."

THE PAPERS announce the death, by suicide, of the Hon. and Rev. A. P. PERCEVAL, formerly rector of East Horsley, and chaplain to the QUEEN, the first of which places he resigned in 1846, the other in 1850. The coroner's inquest issued in a verdict of "temporary insanity;" the evidence being conclusive that for some time past he had labored under very strange delusions. Mr. PERCEVAL was known as a man of large gifts, deep learning, and irreproachable character. His writings, such as the "Churchman's Manual," "Historical Notices concerning some of the Peculiar Tenets of the Church of Rome," "The Plain English Churchman guarded against the Priests of Rome," and, best of all, his work on the Apostolical Succession, have won him a high place in the literature of the Church.

ON SUNDAY the 19th, during the morning service at St. Barnabas, Pimlico, the Rev. THOMAS BAILEY of Aighburg, near Liverpool, was attacked with apoplexy. He was forthwith taken to the Hospital of the Nursing Sisters, where he expired a few hours after.

THE SOCIETY for the Building, Enlarging, and Repairing of Churches held its monthly meeting on Monday the 20th, the Archbishop of CANTERBURY presiding. The Archbishop of YORK, also, and six other Bishops were in attendance. Twenty-nine applications for aid had been received since the meeting of last month, and grants had been made for building seven churches, for rebuilding one, and for enlarging and repairing thirteen. One of the grants was for building a church at Milton, near Gravesend, where there was formerly a chapel, having accommodation for 1,000 persons; which chapel being owned by a clergyman, was lately sold to the Romanists, and is now used by them as a place of worship. To oppose this influence, an additional curate has been at work there more than a year, officiating in a school-room.

THE CEREMONY of opening St. John's College, at Hurstpierpont, took place on Tuesday the 21st, the Bishop of CHICHESTER officiating; the Bishops of EXETER and ST. DAVID's being also in attendance. This institution is designed as a school for the sons of farmers and tradesmen and others of the middle classes, and as a college for the education of commercial schoolmasters. The work was originated and has been carried on to its present state by the Rev. N. WOODARD, who now holds the office of Provost. It has the advantage of a beautiful situation, in a rich woodland tract of Sussex, near the majestic southdowns. The works were begun in June, 1851, the foundation-stone being laid by the Bishop of the Diocese on the 25th of that month. The entire mass of building is to cover an area of nearly two acres. The foundation is on a scale unequalled for centuries in England, comprising accommodation for 300 boys, with six masters in Holy Orders, two chaplains, thirty-six sets of rooms for training-masters, a chapel, a hall, a museum, two libraries, the Provost's lodgings, an infirmary, and domestic offices on the largest scale. Of all this, only the chapel remains to be built. Mr. WOODARD's head and heart are brimful of the Church: it is only for her members that he works; the education which he offers is to be distinctly and firmly in her principles.

The ceremony of opening was preceded by religious services in the parish church, the Bishop of ST. DAVID's preaching the sermon. From thence they went in procession to the College, chanting antiphonally the 68th Psalm. On arriving at the gates, which were shut, the Provost knocked, and they were opened; and the Bishop, as he passed over the threshhold, proclaimed with a loud voice, —"Peace be to this house, and to all that shall dwell therein." Religious services were then had within the building. This was followed by a luncheon in the hall, at which over 500 persons were present. The customary loyal toasts having been honored, the Provost referred to one who, he was sure, would be received with the greatest warmth, the Bishop of the Diocese, though he was not going to propose him as such, but as "our honored Lord and Visitor." Such a work, he said, must require, for its success, forbearance on all sides, and by none had more forbearance been shown than by the Bishop. He had had no secrets from the Bishop, but consulted with him on every point, that the institution might not be the work of one mind, but of many. He had found the Bishop ever a sympathizing friend, always ready with a cool judgment on his plans, and a charitable construction of their defects. They would be continually in need of his future counsel, and the Provost felt quite sure they should always have it.

In his reply, the Bishop said the Provost had alluded to their mutual intercourse, and expressed a wish that it might be continued. He would here openly, willingly, and decidedly assent to that proposition in its fulness. If there had not been entire confidence between them, he should have said long ago, "We cannot go on together." It was true, and probably known to those present, that early in the year he had held a formal visitation, to inquire into the truth of charges against the college; but he had found no ground for the charges, except in two or three small matters done without the consent of the Provost.

Speeches were also made by the Bishops of EXETER and ST. DAVID's, the Rev. Mr. SEWAL, Mr. A. J. B. HOPE, and others. All, together, the proceedings were not unworthy of the occasion. Perhaps the most comfortable feature in the thing, was to see men of such different views all becoming of one heart in so noble a piece of service to their country and their Church. Mr. WOODARD, though not a man of great gifts or attainments, seems to be one of those really great characters, whose prerogative it is to draw and knit men together in the strength of a sentiment that overcomes the love of their own opinions.

We must close this notice with the short passage between Mr. WOODARD and the Bishop of EXETER. The former, as Chairman, proposed the health of the latter, and spoke of the Rt. Rev. Prelate as one who had often been engaged in serious contests,—he would not say, respecting mysteries, but upon what he conceived one of the plainest truths they had learned since they were children.—The Bishop said he would not trespass on their attention, nor attempt to add one argument to what they had heard; but he could not leave without thanking them for the kindness with which his name had been received. That kindness was owing to his being in the position of a Bishop visiting in another Diocese; but he was deeply sensible of it. It was perhaps fortunate that he was a stranger amongst them; for he could not help thinking that, if they knew him as well as he knew himself, they would not have thought him worthy of the honor they had bestowed upon him.

THE ANNIVERSARY of the National and other Church schools was celebrated at Liverpool on Thursday the 16th. Upwards of 18,000 children walked in procession, all appearing very neat and clean, and observing the utmost order and decorum; a large concourse of people being gathered to witness the interesting and imposing spectacle. On reaching the Town Hall, the procession was joined by the Mayor in his official robes; and from thence they went to St. Peter's church, where religious services were had, and a sermon from the Rev. THOMAS JACKSON, D.D., rector of Stoke Newington; who closed with a very impressive address to the children. This done, the children passed, under the care of their teachers, to a free holiday of refreshments and recreations.

THE INSTALLATION of the new Bishop of LINCOLN took place in the cathedral on Tuesday the 21st. The Dean and Chapter, Archdeacons, Prebendaries, and other clergy met the Bishop at the door of the church, and conducted him to the north side of the altar. The Bishop having presented his "letters requisitory," and the letters having been read by the Chapter Clerk, the Dean then administered the oath, as follows:

In the name of GOD. Amen. We, JOHN, by Divine permission, Bishop of LINCOLN, do promise and swear fidelity to this Church of Lincoln, that we will observe the ancient, reasonable, and approved customs of the said Church inviolable, and that we will give our help and assistance in faithfully defending the rights, liberties, and dignities of this Church. So help me GOD, and these Holy Gospels.

The Bishop was then conducted to the Episcopal Throne; and, after the usual installation prayers and other religious services, he preached a sermon in behalf of the S. P. G. and S. P. C. K.; the whole closing with a collection of nearly £61.

THE BISHOP OF GLOUCESTER AND BRISTOL, being lately on a visit to Norwich, gave £300 to the Grammar-School there, in which he received his early education. The purpose of the gift was to institute an annual prize of books for the best scholar, to be awarded by the Examiner named by the Dean and Chapter of Norwich.

THE BISHOP OF RIPON was making his tour on the Continent; had confirmed 27 persons at Hamburg, 10 at Hanover, 8 at Berlin, and was next to visit Dresden, where 26 were waiting to be confirmed.

THE GOVERNORS of the Corporation, known as "The Sons of the Clergy," lately had a meeting for the purpose of distributing the midsummer benefactions to poor clergymen. No less than 162 applications from poor clergymen in England and Wales were submitted, and, with few exceptions, were successful. The sum distributed was £2,300, which exhausted the present means of the charity.

THE ANNUAL MEETING of the Society entitled "The Friend of the Clergy" was also lately held, the Earl of CHICHESTER presiding. The present number of pensioners on the list was 39; of whom 18 were receiving £30 a-year, 8 £35, and 13 £40. Assistance, amounting to £990, had also been granted during the past year to 98 necessitous clergymen; to 55 widows of clergymen, £469; to 60 daughters of deceased clergymen, £440. Mr. TERRITT, of Tewksbury, had bequeathed to the Society a legacy of £500, contingent on the life of an aged relative.

OUR LATEST PAPER from England announces the death, by suicide, of the Rev. H. J. STEVENSON, vicar of Hallow, and examining chaplain to the Bishop of WORCESTER. Mr. STEVENSON was one of the honorary canons of Worcester cathedral, and had been there on duty the week before his death. Being attacked with nervous excitement, he was advised by his physician to suspend labor for the present, and return home to Hallow. This advice he followed, seemed to be getting better, and on the night of Thursday the 23d retired at the usual hour, apparently in good spirits. About one o'clock he rose, as he said, for the purpose of taking a composing draught, and shortly afterwards Mrs. STEVENSON heard something trickling on the floor, and supposing he was spilling the medicine, she got out of bed and went to him, when she was horrified to see her husband was cutting his throat with a razor. She heard him say, "I don't know whether I can do it enough," and though she had seized his arm, he managed so to turn the blade as to sever at once the jugular vein and carotid artery, and he fell on the floor a corpse. The awful event is said to have caused a most painful sensation in Worcester.

Ireland.—The Archbishop of DUBLIN held his annual visitation in St. Patrick's cathedral on Tuesday the 14th. His charge, as might be expected,—for he is a man of very great ability,—is made up of strong thoughts well put together. We have room but for two passages, one touching the late conversions to Popery, the other on the subject lately agitated in Parliament, of Nunneries:

The conversions to Romanism of late years, especially in England, though a very insignificant number compared with the whole mass of the population, yet have exceeded very far anything that can be remembered by the present generation or by the preceding. And the number of recent conversions to our Church in this island (not to mention the conversions to various Protestant communions in the United States) is very much greater still. It has been often remarked that these latter have taken place chiefly among the humbler classes of society; and that on the other hand the secessions to the Church of Rome have been chiefly among the gentry and the Clergy; and a stranger might be disposed, at the first glance, to consider this as forming a presumption that education and intelligence are favorable to the cause of Rome, and that comparative ignorance and want of intellectual culture predispose men to the reception of Protestant views. But, on closer inquiry, he would find that those of the educated classes who have embraced Romanism have done so, for the most part, by their own admission, not from investigation of evidence, and on grounds of rational conviction, but by deliberately giving themselves up to the guidance of feeling and imagination. Argumentative powers, indeed, and learning, several of them possess in a high degree; but these advantages they think themselves bound to lay aside and to disparage in all that pertains to religion. Though well capable, by nature and education, of weighing evidence, they decry all appeal to evidence, either for the truth of Christianity generally, or of any particular doctrine; and place the virtue of faith in a ready reception of what a man is told, without any more "reason for the hope that is in him" than the Pagans have for their belief. They are led, and consider it right to be led, by a craving for the beautiful, the splendid, and the picturesque. They deliberately prefer what will afford most scope for the exercise of their feelings and the gratification of their fancy; and they find the Church of Rome the one which best affords them all that they desire. Now, all the deference which might be thought due to any one's learning or intelligence must evidently be cast aside when he is confessedly making his religious faith a matter of mere feeling and taste.

SOME AGITATORS have of late been using vehement endeavors to raise a general clamor, as against some persecuting design, on account of the proposal to subject to official inspection any institution in which it is a possible thing that individuals may be wrongfully secreted and confined. Bitter complaints were made of the cruel and unfounded charges brought—especially by myself—against Roman Catholic convents; and the declaimers have probably trusted to their readers and hearers remaining ignorant of the fact that in reality I never brought any charge at all against any institution whatever, or against any religious communion, but merely pointed out that every institution, Protestant or Roman Catholic, in which it is possible for a person to be secretly confined, must naturally be open to suspicions, well or ill founded, which can be effectually cleared up by investigation and publicity;—such publicity as would be most welcome to those who are conscious of no wrong, and whose blamelessness it would, of course, be most desirable to establish. But those who shrink from investigation, and who moreover complain of being slandered when nothing has been alleged against them, and fabricate charges which were never brought—they it is—as will sooner or later be generally understood—who raise an unfavorable presumption against themselves. For, according to the most true French proverb, "to excuse yourself is to accuse yourself." He who steps forward to complain of, and to reply to, accusations imagined by himself, will generally be understood to imply that there is some ground for such accusations. I, for my part, proceeded, as I have always endeavored to do, on the principle of doing as I would be done by. I wish every institution with which I am connected, whether a college, a school, an hospital, an asylum for female orphans (such as that in Dublin), or whatever else, to be open to such inspection as to prevent as far as possible either the existence of actual abuses within it, or even the prevalence of any *groundless suspicion* of abuse in the public mind. I call for no *supervision*, no *restraint*, and no *protection*, but what shall be extended to *all* alike, of whatever religious denomination.

THE LATE SYNOD of Romish Bishops have put forth a Pastoral Letter to the clergy and laity under their care. The Letter states that this is the first Synod that has been held in the ecclesiastical province of Leinster for two hundred years. It urges the necessity of great care in training up their children in strong attachment to the Roman Catholic faith, and expresses a hope that the Roman Catholic University will be thrown open to students from those countries which have aided in its establishment. It also urges that "all books to be used in the public schools should be free from any contagion of error," and desires to see banished "The Evidences of Christianity," "composed by a Protestant dignitary, who has lately distinguished himself by his unprovoked attack on our conventual institutions, under the hypocritical pretence of protecting personal liberty;" and another work, entitled "Scripture Lessons," which "appears to have been compiled for the purpose of giving a united religious instruction to Catholic and non-Catholic children in the same class." The subscribing prelates say, "We reprobate such a project;" and they add, "Separate religious instruction, as it was laid down by the statesman who first introduced the national system into Ireland, is the only protection for Catholics." With respect to the legislation with which the convents are threatened, the pastoral remarks,—"Our regret, however, is diminished by perceiving that all that is liberal and generous in the country, and the distinguished statesmen who have the destinies of the empire at present in their hands, are decidedly opposed to this projected invasion of the rights of individuals, and to the attempt about to be made to prevent the faithful followers of CHRIST from walking in the footsteps and making profession of the counsels of the Gospel."

In reference to the synod, the *Evening Mail* states that the Commissioners of National Education have expunged from the list of books of the national schools the Archbishop of DUBLIN's "Christian Evidences," "by an overwhelming majority of ten to one." The same journal adds that "the Presbyterian commissioners fought under the scarlet banner of Primate CULLEN," and that "Mr. Baron GREENE, though not present, fully concurred, by letter, with the opposition personally offered to the Papal agents on the board by Mr. BLACKBURNE."

IN CONSEQUENCE of a statement made at public meetings recently held in Dublin and Belfast, by the Rev. Mr. SEYMOUR, rector of Tuam, to the effect that he had made ninety-four converts amongst the Roman Catholics of that town, including a Roman Catholic priest who had been officiating for upwards of seventeen years, a challenge was given by the Roman Catholics of Tuam, and accepted by the Rev. Mr. SEYMOUR, to hold a public meeting to investigate the facts of the case. Accordingly, on Wednesday last a meeting was held in Tuam, over which two chairmen presided—Mr. JOHN BODKIN, D. L., on the Roman Catholic side; and Mr. DENIS KIRWAN, D. L., on the Protestant side. The Rev. Dr. DREW and the Rev. T. F. MILLER, the chairmen respectively of the meetings held in Dublin and Belfast, attended the meeting, on invitation, and examined the Rev. Dr. TRENCH and the Rev. Mr. FOWLER, curate of Tuam, who, according to a statement signed by the Rev. Messrs. DREW and MILLER, gave "most satisfactory testimony, supported by legal affirmation, that the number of converts stated by Mr. SEYMOUR was strictly correct."

FOREIGN.

England.—The English papers for the week announce several deaths of unusual importance. One is the venerable Marquess of HUNTLY, Premier Marquess of Scotland. He had reached the age of 92, and is succeeded in his title and estates by his eldest son, the Earl of ABOYNE, now tenth Marquiss of HUNTLY. The family name is GORDON.——Another is Mr. MAURICE O'CONNELL. He died on Saturday the 18th at his residence in London. He was in his place in the House of Commons till the time of its rising on Friday morning, complained of illness during the day, and, sinking rapidly into a lethargic state, died soon after midnight. He was returned from the borough of Tralee in 1832, and has continued to represent it for the last 20 years.——The third is his Excellency M. DE BILLE, Danish minister at the English Court, who died on Saturday morning the 18th, at the residence of the Danish Legation, of disease of the heart. He is said to have been much respected by the diplomatic corps; attended the QUEEN's drawing-room on Tuesday, and was out as usual on the day preceding his death.

ON THURSDAY the 16th, Prince ALBERT laid the foundation-stone of an Idiot-Asylum at Earlswood. The following is a description of the ceremony and things thereabout:

A procession of the police, the board, the architect, and the builder, proceeded to the foundation, where an anthem was sung, and the ceremony of laying the stone was performed by the Prince, who deposited in it coins of the present reign, scrolls recording the nature of the charity, a plate with inscription, and a book containing a list of the members of the institution. The stone was lowered, the band playing, and placed in a correct position by Prince ALBERT. The Bishop of WINCHESTER then pronounced a benediction, and said the Lord's Prayer. Cups containing corn, wine, and oil were then presented to his Royal Highness, who poured them over the stone. Above four hundred ladies then walked in line past, and, curtseying to the Prince, laid in a heap purses of money on the stone, which they had collected for the charity. The National Anthem was then sung, and three cheers given for the QUEEN, three for the PRINCE, and three for the undertaking, after which was sung a hymn. On its conclusion a drawing of the building, which is designed by Mr. MOFFATT, was examined with great attention by Prince ALBERT, who expressed his approbation of the details. The building is to cost £35,000, and afford accommodation for 100 adults, 130 boys and 70 girls. Subscriptions amounted to £10,000.

THE FOLLOWING MORSEL is put forth by the *Bristol Times*, under the heading,—"Another Scene at St. Nicholas' Roman Catholic Chapel:"

We have been informed that the Chevalier MASCHERANHAS, the highly respected Portuguese Consul at Bristol, and one of the chief members of the congregation attending this chapel, has been reluctantly compelled to instruct his solicitor to serve with a notice of action for libel, the Rev. Mr. CULINAN, the pastor for this Roman Catholic Church, and whose extraordinary proceedings have before brought him into public notice. The cause of action arises out of observations which Mr. CULINAN pointed at the Chevalier on Sunday last, at mass, when, after the Gospel, CULINAN delivered himself of nearly the following words:—"I cannot preach, but I have to say that a person employed a cripple to put bills on the walls of this church and the trees without my consent; such conduct is a violation of the rules, and I will not allow it; that person has no religion in him. He is worse than an infidel; calling himself a Catholic, having no Catholic spirit in him. My good people, I desire you not to associate with him; to any person that is in his favor it is a curse rather than a blessing. I do not want his donations. I can carry on my mission without his assistance. The Bishop admonished him, and I have the letter in my pocket." After this, the worthy father took the communion. The notice to which he alluded was one which the Chevalier had placed on the walls of the chapel, offering a reward for the discovery of some person or persons who had broken the windows of the building.

THE PARLIAMENTARY NEWS of the week has two or three points of considerable interest. On Tuesday the 21st, in the Commons, the Marquess of BLANDFORD presented a petition from 800 incumbents of parishes, and, in pursuance of the matter prayed for, moved for leave to bring in a Bill for the better management of episcopal and capitular property. He spoke of what had already been done in Church legislation; detailed the steps that had been taken in furtherance of his proposition; pointed out the evils of the present system; and explained the means whereby, under a different system, he thought a large surplus would be available for new churches and increased superintendence. That his plan was neither hazardous nor unconstitutional, but one that would strengthen the foundations and enlarge the fabric of the Church. The primary object of his Bill was to supply the deficiences of the parochial system; and he proposed to transfer the entire management of episcopal and capitular property to the Estate Commissioners. The effect of late legislation had been to limit the incomes of the dignitaries of the Church, and it seemed to follow, he remarked, as a necessary consequence, that the management of the property should be intrusted to other hands. He then proceeded to show the advantages which would accrue from his proposition, if adopted in connection with the vast spiritual requirements of the present day, upon which he dwelt at some length, indicating the numbers of the parochial clergy laboring in poor and populous parishes with very small endowments or stipends, and insisting upon the anomalies and evils resulting from this state of things. His speech was quite long, and showed much study and careful preparation.

Lord JOHN RUSSELL complimented the Marquess on the industry with which he had labored on the subject, and on the great regard by which it was evident he was animated for the good of the Church and the spiritual welfare of the people. He thought the House should not enter on a discussion at the present stage. He heartily concurred in giving leave for the introduction of the Bill; and he trusted the Noble Lord would not unduly press a Bill of such great importance at a period when Parliament might not be able to give its whole attention to it.

This was followed by quite a chorus of approbation from the Liberal side of the House, and then, after a few words of gratitude from the Marquess, for the reception his motion had met with, leave was given to bring in the Bill.

On Wednesday the 22d, after more than an hour spent in presenting petitions for and against Mr. CHAMBERS' Bill for the Inspection of Nunneries, Sir R. H. INGLIS moved the second reading of that Bill. He said that the sternest opposer of the Bill admitted that abuses might exist in the present system, and such a concession was all that he required for his argument. It was contended that the seclusion of the religious was sanctified by their contentment; but it was surely not impossible, that of the 3,000 nuns in the country, there should be many who might sigh for the world they had renounced—not the world in its sins and gaieties, but the world in its kindly affections and charities which the cloister blighted and destroyed. The only object of the Bill was to protect such persons.

Mr. PHINN moved an amendment, to the effect that a Select Committee should be appointed to investigate the subject. Thence sprung up a lengthy, varied, and spirited debate, which ended in the Bill being thrown out by a vote of 207 to 178 in favor of the amendment; which amendment was laid aside for consideration on the 20th of July.

On Friday the 17th, there was an adjourned debate on the India Bill. The main feature of the debate was a speech from Mr. MACAULEY in support of the Bill. Those who remember,—and who does not remember?—his essays on WARREN HASTINGS and Lord CLIVE, will of course suppose him to have been at home in the subject, and to have made others at home in it.

The same day, in the Lords, the Marquess of CLANRICARDE gave notice of a motion touching the Manifesto of Count NESSELRODE; which document he thought was likely to have great influence on the affairs of the Continent. The following passage, touching the same matter, is reported as having occurred on Monday the 27th:

Lord LYNDHURST—I wish to ask the noble Earl at the head of the Government, if he has any objection to lay on the table of the House a copy of the State paper, published recently in the *Journal of St. Petersburgh*, and signed by M. NESSELRODE, with respect to the differences with the Ottoman Porte? As I am not in any way connected with the Government, I may, without creating any embarrassment, venture to say, that if the copy of it I have here be correct, it is one of the *most fallacious, one of the most illogical, and one of the most offensive and insulting documents* of that description it has ever been my misfortune to read.

The Earl of ABERDEEN was understood to reply, that he could not at that moment say he would lay the paper referred to on the table; but he might not be indisposed to do so in a few days.

Ireland.—The emigration mania is said to have abated somewhat in parts of the kingdom; the approach of harvest being probably the main cause: but the western counties were still contributing their full share to the vast exodus of Irish population. The papers relate the following incident:

The departure on Friday of a large body of emigrants from Galway was marked by a painful and characteristic scene. A poor man, named FRANCIS, had struggled through the agitated crowd that besieged the platform, in order to bid his brother farewell. He had been previously in a delicate state of health, and, exhausted and overcome by the struggles and intense emotion, he fell into a swoon, and shortly afterwards expired.

ON SUNDAY the 12th, at the Waterside chapel, in Londonderry, it is said that the Priest, Archdeacon M'CARRAN, begun to harangue on the nunnery question, whereupon the Roman Catholic soldiers, who were attending Mass, were ordered out of the building.

Mr. DANIEL O'CONNELL has announced himself as a candidate for the place made vacant by the death of his brother.

THE ROMISH PRIESTS, it is said, are again at their old work in regard to elections. Intimidation and violence are openly counselled at the altars; sedition is preached; constitutional rules are set at nought. The precautions taken station large bodies of military at the most dangerous points, and to have special stipendary magistrates at the different polling booths, wonld, it was hoped, effectually put down attempts at rioting and disorder.

France.—A decree of the Emperor, dated June 21, abolishes the Ministry of General Police; and it is said that the measure is to be followed by the appointment of a Prefecture of Police, and that a special commission is to be appointed to prevent the delays which now take place in the interrogation of persons arrested on political charges, and who are kept in prison for two or three months, at the end of which time it is asertained that in two cases out of three there were no grounds for arrest. It is also said that the law on the press is to be modified. What has given rise to the latter report is probably the fact that the Emperor has ordered that in no case shall a journal receive a notice, which may entail suspension or suppression, without all the circumstances being first submitted to his consideration.

A GOVERNMENT ORGAN, the *Bulletin de Paris*, thus answers for the ultimatum of France:

Russia will be called upon by the French Cabinet to declare her intentions openly; to say whether she is really for peace or war; if she is for peace, and will negociate sincerely with that view, France will give her co-operation, and do everything in her power to obtain a solution honorable to all; if for war, France, although so conciliating and so anxious to preserve peace, will accept war, but what she will insist on is, an immediate decision either for peace or war. She will not admit of more delay; there has already been too much.

Prussia.—A Papal Bull was lately addressed to the Romish Bishops in Prussia, ordering that assent should be refused to all mixed marriages of Romanists and Protestants, unless the contracting parties would first make oath to a Romish priest, that all the issue of the marriage should be brought up in the Romish faith. This order, it is said, being disapproved by of by many eminent Romanists, both clergy and laity, has caused very great indignation among the highest Prussian authorities. In proof of this, the Minister of War has, in the King's name, issued a general order to the army and navy, stating that in case any officer should yield to this encroachment, and take any such oath or pledge before a Romish priest, he shall be forthwith dismissed from the service as guilty of conduct unworthy of a man and an officer.

THE BERLIN CORRESPONDENT of the *Evening Journal* writes the following on the 21st of June:

The Bishop of RIPON left Berlin yesterday afternoon for Dresden, where he will hold a confirmation this day. His lordship had the honor of being presented on Saturday to the KING and QUEEN, at Sans Souci, by Baron von MANTEUFELL, and subsequently dined with their Majesties, who received the eminent dignitary of our Church with the most marked distinction and courtesy. The Bishop availed himself of the opportunity to thank the KING for granting a becoming place to the English residents for divine worship.

Russia and Turkey.—Advices have been received from Constantinople by mail to the 13th of June. From these it was learnt that Count NESSELRODE had sent a letter to RESCHID PACHA, of the same tenor as that published at St. Petersburg as a manifesto to the European Powers. The main points of the letter were, that the conduct of Prince MENSCHIKOFF had been fully approved of by the Emperor, who was painfully surprised at the proceedings of the Porte in the late negociations, and much hurt at the doubts entertained of his sentiments of sincere friendship for the Sultan, and constant good wishes for Turkey. In consequence of the *mauvais vouloir* evinced by the Porte towards Russia, especially during the last two years, the Emperor thought himself justified in demanding guarantees for the future in favor of his co-religionists; and he could only attribute the refusal to the advice of imprudent councillors, on whom must fall the responsibility of the regretable consequences that must ensue. Nevertheless, he thought it right to make a last attempt, by inviting RESCHID PACHA to sign unconditionally the note submitted to him by Prince MENSCHIKOFF before his departure, within the given term of eight days. In case of refusal, he informs him that the Russian troops will receive the order to pass the frontier *within a few weeks*—not to wage war against the Sultan, but to make sure of the material guarantees, awaiting those moral guarantees vainly solicited both by word of mouth and by writing. Count NESSELRODE concludes by expressing the hope that RESCHID PACHA will exerts his talents and his influence to induce his Government to adopt a decision of a nature to ensure the maintenance of peace.

The reply to this letter was to be given on the 16th; but it was well understood that the Porte would change nothing in its first resolutions, but would give an additional refusal. The Russians were quite prepared for this, and were busy in packing up all the papers and archives, with a view to be ready to embark at a moment's notice. Special couriers had arrived during the week at the French, English, and Austrian embassies, with answers to the despatches announcing the rupture of the relations with Russia. It appeared that the Powers which signed the treaty of 1841 were all resolved to defend the integrity of the Ottoman Empire, and that in this respect they had given the Porte the most positive assurances. Lord REDCLIFFE was doing his best to make up for the hesitation at first evinced by himself and his Government. The Porte was continuing its preparations for war, and, being threatened with invasion, was directing a large part of its forces towards the Russian frontier.

Advices by way of Belgrade and Semlin had been received to the 17th, making known that the Porte had given a final refusal to the terms demanded by Russia. As this result was fully expected, it had little effect on the position of affairs. M. DE BRUCK, the Austrian minister, had arrived, and had an interview with the high dignitaries of the Porte. He endeavored, it is said, to induce the Porte to come to some conciliatory measures; but the Sultan was firmly resolved not to accept the *ultimatum*. M. DE BRUCK, however, is reported to have in so far succeeded as to persuade the Divan to declare, in its reply to Count NESSELRODE's note, that the Sultan considers the last imperial firman in favor of the Christians as constituting a *moral engagement* of the Porte towards all the Christian Powers.

A correspondent, writing from Vienna on the 23d of June, has the following:

The latest Constantinople letters speak of daily conferences taking place between the English and French ambassadors there and the Minister for Foreign Affairs. Commercial travellers who arrive here from Constantinople say that the Turkish Government has given strict orders that all Russian subjects, particularly merchants, shall be treated with proper consideration by the authorities; that during the absence of the officials of the Russian embassy every possible facility is to be afforded to Russian travellers; and that everything that could give rise to well-grounded complaints should be conscientiously avoided. In diplomatic circles here it is hoped that the arrival of the Imperial Internuncio, Baron BRUCK, at Constantinople, will not be without great influence on the settlement of Turco-Russian differences, especially as the Sultan has repeatedly attached much importance to the advice of Austria; and it is moreover believed that Baron BRUCK will have to make communications to the Porte, which are calculated to promote the maintenance of peace in Europe, without thereby neglecting the interests of the Christian population in Turkey.

Circassia.—Advices from Trebizond state that the Czar having ordered General WREUSKY to attack SCHAMYL in his capital of Argille, the Circassians saw themselves closely invested on the 13th of April by 40,000 Russians, with 36 field-pieces. Partial attacks were made by the latter on different points; but SCHAMYL, prudently avoiding a general battle, manœuvred to get the Russians in such a position as to close up their retreat and prevent their advance, and succeeded completely. He then attacked them on all sides, and routed them with great havoc, 23 guns and an immense quantity of provisions falling into his hands. Five battalions of Poles and irregular troops went over to the Circassians on that occasion, and SCHAMYL subsequently issued a proclamation, declaring that Russian deserters are henceforward to receive his protection.

China.—The arrival of the Overland Mail had confirmed the report, before received by telegraph, that Nankin had been taken by the rebels, who, however, were forced to evacuate the city. The capture of the city was effected on the 21st of March. In little more than a fortnight after they had been expelled—that is to say, on the 6th April—the insurgents were defeated by General HEANG-YUNG, at Tan-yang, about 30 miles southward from Nankin. The news, which reached Shanghae on the 12th, is the more worthy of credence as the insurgents are reported to have lost only about 2,000 killed, and 130 wounded; and five days before the intelligence reached Shanghae, the Taoutae had announced HEANG-YUNG as on his march against the rebels, and expecting to encounter and defeat them at Tan-yang.

We do not find it stated by any of the Chinese papers that the foreign residents took any part in assisting the Imperialists to defeat the rebels. At Foochowfoo, it is said, some difference existed between the Tartar and Chinese troops. Amoy was not particularly affected by the news of the rebellion. At Canton all was quiet. The coast is alarmingly troubled with pirates, and attacks have been made on English vessels. Although no assistance, or promise of assistance, had been given by the English or American authorities, the insurgents imagined that something of the kind had taken place, and were greatly exasperated.

OBITUARY.

Died, on Saturday morning, July 9th, at Chelsea Square, at the residence of her brother, the Rev. Professor HAIGHT, CATHARINE H., youngest daughter of BENJAMIN HAIGHT Esq. The funeral services were performed in the church of the Annunciation, whence her remains were taken to Trinity Cemetery for interment, on Monday last.

A loving daughter; an affectionate sister; a faithful friend; a devout member of CHRIST's mystical Body; and, through the grace of the Blessed SAVIOUR, in whom alone she trusted, a meek and patient sufferer for the many weary weeks of her last painful disease; she has left behind, for the solace of the many who deeply mourn her loss, the soothing hope that, by the mercy of her Heavenly FATHER, she has entered into "the rest which remaineth to the people of GOD."

They who die in CHRIST are blessed,—
Ours be, then, no thought of grieving!
Sweetly with their GOD they rest,
All their toils and troubles leaving:
So, be ours the faith that saveth,
Hope that every trial braveth,
Love that to the end endureth,
And, through CHRIST, the crown secureth.

Died, on the morning of July 1st, 1853, Mrs. MARGARET POILLON, widow of JOHN POILLON late of this city, in the 94th year of her age. Her remains were placed on Sunday last in the family vault of St. Stephen's, of which church she had been a worthy and consistent member and communicant for about 50 years. Mrs. P. was one among the very few who attain such a patriarchal age. She was born in Richmond county on the 9th of October 1759, and at the commencement of the Revolutionary War, being then in her youth, she witnessed, if not the horrors, at least the inconveniences of war. The British were billeted at her father's house, and while the adult males were engaged in defense of their country's rights, the helpless females were compelled to entertain the enemy, nolens volens.

On the restoration of peace, she resided quietly at the old homestead till her marriage in 1784, when she removed to New Jersey, and in 1799 to this city, where she has since resided, and for the last 50 years at the same place. Her whole life has been one of quiet and unostentatious benevolence and piety. Associated in early life with the descendants of the Huguenots, who fled from religious persecution and settled on Staten Island some two centuries ago, she entertained a due appreciation of the value of civil and religious liberty, and in all the adornments of the Christian character she was most conspicuous.

She has been for several years compelled to keep her room, but while infirm in body her intellect lost none of its vigor, and until within a few hours of her departure she was the same calm, patient, and enduring Christian as in her palmier days. But nature could hold out no longer, and she sunk into a quiet sleep which knows no waking save at the glorious resurrection of departed saints.

Her death creates a void in an idolizing circle of relatives and friends, whom it was her delight to converse with, and especially upon the great change which she knew would shortly overtake her.

"She was the *soul of goodness*;
And our praises of her are like streams
Drawn from a spring that still rises *full*,
And leaves the part remaining greater."

Her departure was calm and peaceful, and 'twas truly said by a friend in a letter of condolence—"It is rather an occasion of joy than sorrow, when a dear friend,

'Sustained and soothed by an unfaltering trust,
Wraps the drapery of her couch about her like one
Who lies down to pleasant dreams'."

JAMES W. COE:

Reverend Sir, We, the Wardens and Vestry of St. Mark's church, Islip, having received the notice of your voluntary withdrawal as rector of this parish, over which you have officiated for the last seven years, regret that the present pecuniary state of our church will not allow us to retain your valuable services.

Before leaving us, however, we desire to bear testimony to the sincere and faithful manner, in which you have performed all your parochial duties.

The separation is alike painful to us, as well as yourself, but it must be a great consolation to reflect, that your exertions have not been in vain, as an attentive and religious congregation now weekly assembles, where a few years since the sound of the church-bell was unheard.

In conclusion, we bid you an affectionate farewell. Our best wishes will be with you wherever you may be placed, and our prayer will be, that the seeds you may sow on earth will so take root and flourish, that their fruits will be fully realized in eternity.

BRADISH JOHNSON, Warden.
BENJ. R. ROBSON jr., "
P. R. CRANDELL, Vestryman.
EDWIN N. JOHNSON, "
W. SCUDDER, "
B. W. LEEK, "
WILLIAM J. ROE, "
JOHN D. JOHNSON, "

Islip, L. I., June 29th, 1853.

For The Churchman.

The Church at Fort Lee.

DEAR MR. EDITOR,—How holy and beautiful is Christian affection! How quickly the whole Body of CHRIST is moved when the feeblest member suffers! and when one member is honored all the members rejoice with it. I preached at Fort Lee on Sunday last to a people, the majority of whom, until recently, never heard of the name of JESUS—never heard of the Church and her heavenly services, although almost within the sound of the sweet chimes of old Trinity. My heart was pained when I heard the remark that many of the dear little children had never before been to church—they were so glad now that their spirits danced within them: they were glad, too, because now they had all new hats to go to Sunday School with.

It occurred to me, Mr. Editor, that this little church should be furnished with a *Bell* from the great and wealthy city of New York. I need not talk to you, sir, of the entrancing music of the church bell on Sunday morning: the bell, the organ, the surplice,—indeed all the externals of our holy religion help to raise us from the dust, and fix our hearts upon the LAMB of GOD who taketh away the sin of the world. Who, then, will be the first to send in a donation for the bell? The little children are all waiting for a response. Yours in the LORD, B. F. TAYLOR.

NOTICES.

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. Service with the voice at 10½ A. M., and in the sign-language at 4 P. M. Sunday School at 9½ A. M. tf

A meeting of the clergy of Fairfield county, Conn., will be held in the Parish of St. James, Danbury, on Tuesday the 19th inst.

The first service will be on Tuesday morning at 11 o'clock.

The clergy will adjourn on Wednesday morning to meet the Rt. Rev. the Assistant Bishop at Southport, on the occasion of the ordination of the Rev. Mr. Purdy to the Priesthood.

Danbury, July 9. W. WHITE BRONSON, Secretary.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

July 17, 8th Sunday after Trinity, Trinity parish, New York.
19, Tuesday, P. M. Trinity, Rensselaerville.
20, Wednesday, A. M. St. Paul's, Oak Hill.
P. M. Christ, Greenville.
21, Thursday, A. M. St. Paul's, Kinderhook.
P. M. Trinity, Ulster.
22, Friday, P. M. St. John's, Kingston, and Holy Spirit, Rondout.
23, Saturday, Christ, Piermont.
July 24, 9th Sunday after Trinity, Trinity parish, New York.
25, Monday, Feast of St. James, P. M. Christ, Patterson.
26, Tuesday, A. M. St. Peters, Lithgow.
P. M. St. Thomas, Amenia.
27, Wednesday, A. M. St. Mary's, Beekman.
P. M. Zion, Wappingers Creek.
28, Thursday, A. M. Trinity, Fishkill.
P. M. St. Ann's, Fishkill Landing.
29, Friday, A. M. Messiah, Rhinebeck.
P. M. Apostle's, Clinton.
30, Saturday, A. M. St. Paul's, Red Hook.
July 31, 10th Sunday after Trinity, A. M. St. James, Hyde Park.
4 o'clock P. M. St. Paul's, Poughkeepsie.
7 o'clock P. M. St. Paul's, Pleasant Valley.
Aug. 1, Monday, A. M. Christ, Poughkeepsie.
2, Tuesday, A. M. Consecration of St. James, Goshen.
3, Wednesday, P. M. Grace, South Middletown.
4, Thursday, P. M. St. John's, Monticello.
7, 11th Sunday after Trinity, Trinity parish, New York.

NOTE.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11–3m$

ACKNOWLEDGMENTS.

The subscriber gratefully acknowledges the receipt of $20 and a sweet inspiring poem from D. L. E., to aid in establishing the church on the Palisades, Fort Lee, also $3 sent anonymously through Boyd's City Express to *The Churchman* office. The sums will be appropriated as desired in both respects, with many thanks from Mrs. H. and RALPH HOYT.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Trinity parish, Davenport, Iowa, Rev. A. Louderback, $5; Rt. Rev. B. T. Onderdonk, D.D., sub., $2; J. Paige Mumford, sub., $5; anonymous, thro' Rev. G. T. Bedell, $2 50; Christ, Walton, Rev. John C. Brown, $3 50. Total $18.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
July 5, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
oct16–1y No. 21 Park Place, and 18 Murray street.

JUST PUBLISHED.—THE ONLY COMPLETE AMERICAN EDITION. SACRA PRIVATA: the Private Meditations, Devotions and Prayers of the Rt. Rev. T. Wilson, D.D., Lord Bishop of Sodor and Man. 1 vol. 12mo., large type and good paper. Price 75c.
STANFORD & SWORDS, 137 Broadway.

GOVERNESS.—A Lady who has had several years' experience in teaching, and whose testimonials are most unexceptionable, wishes to obtain a situation either in a school or private family. She is a good English and French scholar, understands Italian, Music and Drawing well, as well as the management of young persons, and has no objection to the country. Address X., 59 Second street, N. Y. jy16–3t$

A Gentleman, candidate for Holy Orders, desires to obtain a situation as private tutor or assistant in some literary institution in New York or Brooklyn. Enquire of Rev. EVAN M. JOHNSON, Brooklyn, or Rev. W. T. WEBBE, Missionary Rooms, 49 Chambers street, N.Y. jy162t

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9–tf

A young man, an A. B., with the best references, wishes a situation as assistant teacher. Address X. Y. Z., *Churchman* office. jy9–3t$

TO CLERGYMEN AND PRINCIPALS OF SCHOOLS.—A lady (the widow of a clergyman) who has had much experience in teaching and the management of children, is desirous of opening a school in a healthful and pleasant town or village; or she would accept the situation of Matron in a school where she may have the privilege of educating her children. Clergymen knowing of any such opening, or situation, will please make application to the Editor of *The Churchman*.

MISS HAINES respectfully informs her friends and the public that her school will re-open September 15th, 1853. Application for admission of pupils into the school may be made, personally or by note, at her residence No. 10 Gramercy Park. June25–10t

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

HOSIERY AND GLOVE ESTABLISHMENT, 288 Greenwich street, between Warren and Chambers.
JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:
Men's Gauze Merino Shirts, half and long sleeves,
Ladies' Gauze Merino Vests, half and no sleeves,
Boys' Gauze Merino Shirts, half and no sleeves,
Girls' Gauze Merino Vests, half and no sleeves,
Boys' and Men's Merino half Hose, all sizes } All Cartwright & Warner's make.
Infants' Merino ¾ and half Merino Sacks.
Infants' Gauze Merino Vests, super quality.
Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes. } Bajous' make stamped.
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.
J. B. calls the attention of strangers visiting the city to his extensive assortment of goods in his department of trade, wanting first class goods.
June11–3mo

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–ly

POETRY.

THE SUMMER SOLSTICE.

TO MIDSUMMER DAY.

Crown of the Year, how bright thou shinest
How little in thy pride divinest
Inevitable fall! albeit
We who stand round about thee see it.
Shine on; shine bravely. There are near
Other bright children of the Year,
Almost as high, and much like thee
In features and in festive glee;
Some happy to call forth the mower,
And hear his sharpened scythe sweep o'er
Rank after rank: then others wait
Before the grange's open gate,
And watch the nodding wain, or watch
The fretted domes beneath the thatch,
Till young and old at once take wing
And promise to return in Spring.
Yet I am sorry, I must own,
Crown of the Year! when thou art gone.

WALTER SAVAGE LANDOR.

June, 1852.

THE LONGEST DAY.

Addressed to my daughter DORA, at thirteen years of age

Let us quit the leafy arbor,
And the torrent murmuring by:
For the sun is in his harbor,
Weary of the open sky.

Evening now unbinds the fetters
Fashioned by the glowing light;
All that breathe are thankful debtors
To the harbinger of night.

Yet by some grave thoughts attended
Eve renews her calm career;
For the day that now is ended,
Is the longest of the year.

DORA! sport, as now thou sportest,
On this platform, light and free:
Take thy bliss, while longest, shortest,
Are indifferent to thee!

Who would check the happy feeling
That inspires the linnet's song?
Who would stop the swallow, wheeling
On her pinions swift and strong?

Yet at this impressive season,
Words which tenderness can speak
From the truths of homely reason,
Might exalt the loveliest cheek;

And, while shades to shades succeeding
Steal the landscape from the sight,
I would urge this moral pleading,
Last forerunner of "Good night!"

Summer ebbs;—each day that follows
Is a reflux from on high,
Tending to the darksome hollows
Where the frosts of Winter lie.

He who governs the creation,
In His providence, assigned
Such a gradual declination
To the life of human kind.

Yet we mark it not;—fruits redden,
Fresh flowers blow, as flowers have blown,
And the heart is loath to deaden
Hopes that she so long hath known.

Be thou wiser, youthful maiden!
And, when thy decline shall come,
Let not flowers, or boughs fruit-laden,
Hide the knowledge of thy doom.

Now, even now, ere wrapped in slumber,
Fix thine eyes upon the sea
That absorbs time, space, and number;
Look towards Eternity.

Follow thou the flowing river
On whose breast are thither borne
All deceived, and each deceiver,
Through the gates of night and morn;

Through the year's successive portals;
Through the bounds which many a star
Marks, not mindless of frail mortals,
When his light returns from far.

Thus when thou with Time hast traveled
Toward the mighty gulf of things,
And the mazy stream unraveled
With thy best imaginings;

Think, if thou on beauty leanest,
Think how pitiful that stay,
Did not virtue give the meanest
Charms superior to decay.

Duty, like a strict preceptor,
Sometimes frowns, or seems to frown;
Choose her thistle for thy sceptre,
While thy brow youth's roses crown.

Grasp it,—if thou shrink and tremble,
Fairest damsel of the green,
Thou wilt lack the only symbol
That proclaims a genuine queen;

And ensures those palms of honor
Which selected spirits wear,
Bending low before the Donor,
Lord of Heaven's unchanging year!

—WORDSWORTH.

SELECTIONS.

THE DOCTRINE OF THE HOLY EUCHARIST. By ROBERT ISAAC WILBERFORCE, A. M., Archdeacon of the East Riding. London: John and Charles Mozley, and J. H. Parker.

This volume is the completion of Archdeacon WILBERFORCE's great work on the *Doctrine of the Incarnation.* The consideration of the doctrine of the "Sacraments," which are "the extension of the Incarnation," naturally follows on that of the Incarnation itself. The volume on Baptism came first; now comes that on the Eucharist.

The ground taken by the author is simple;—to draw out the doctrine of the Eucharist, as taught by Holy Scripture, and the consentinent belief of the Church anterior to the division of East and West, and also before the unanimity of the primitive ages had been disturbed by controversy on the doctrine itself. The authorities used to ascertain the belief of the Church are chiefly those of the age of the general councils; for as these do but expand the brief statements of the ages prior to them, with shades of modification, so the writers of the latter centuries only express what had been said by those of that earlier period. The writers of these times are argued from, and also the Liturgies—the surest evidence and truest expression of the faith of Christians—so far as their agreement indicates their antiquity, independently of the additions of later times. Both classes of evidence are adduced fully.

But the author not only considers the true doctrine in itself, as thus exhibited, he contrasts it with other views of the same sacred subject—with that expressed by LUTHER (but briefly only, as the view has not had much permanent hold on men's minds), and most fully with those of ZUINGLIUS and CALVIN, in their various modifications and combinations.

For taking such a view the author is eminently qualified, both from the period of time at which he writes, and his own store of experience and learning. Archdeacon WILBERFORCE is one who does not speak of forms of opinion without having himself entered into and appreciated them, both in themselves and in their legitimate logical consequences and actual results. He has mastered and brought out the views of the different schools of the Reformation, and traced their history. He has seen the working of them in the English Church, and from the frequent references to modern German writers on the history of this doctrine, as well as on other subjects allied to it, appears to have brought the knowledge of this age to bear on the illustration of his subject. And thus he brings out the contrast between the simple teaching of Holy Scripture and the Primitive Church, and the variations of modern schools.

It is difficult in a short space to do justice to the extent and variety of the arguments and topics of this volume, but we will attempt a short sketch of its contents, trusting that many of our readers will study the work itself.

The grounds on which the argument is based, and the subject which it is proposed to treat, being laid down, the first point taken and worked out in the first six chapters is the doctrine involved in the words of consecration uttered by our Blessed LORD. (Chap. i.) That it is the consecration by the priest which gives validity to the Sacrament: this is confirmed largely by the testimonies of the ancient Church; and a contrast is clearly and well drawn out in this respect between the Holy Eucharist and Baptism, in which consecration is not necessary. In the next two chapters, it is shown very fully that the gift in the Sacrament is bestowed *through the Elements*, in contradistinction (Chap. ii.) to ZUINGLIUS' theory, that the consecrating principle is the disposition of the receiver, and to CALVIN'S, that the gift depends upon the secret decrees of GOD; and then (Chap iii.) the ancient Liturgies (a subject treated in a most interesting way) are adduced to show the belief of the ancient Church, that the gift is bestowed through the Elements; and ancient writers, and various ancient usages, are alleged in proof that the Elements undergo a change in consecration. In the fourth chapter the nature of the gift bestowed is considered, and the objections of Rationalists to the possibility of the Presence of our LORD's Body and Blood are met, the efficacy of His Humility being connected with the doctrine of the Incarnation. Thus the terms of the proposition enunciated in the words of consecration having been considered, i. e., "This," the consecrated Element, and "My Body," the gift bestowed by it, the copula "is" comes to be dwelt on, and the sense of "represents" being shown not to be the true sense, that sense which implies the *identity* of the two, the consecrated Bread and the Body, is taken, but shown not to be a personal or physical sameness of the Bread and the Body, but a *sacramental* identity,—the Bread being still bread, and yet the Body of CHRIST; in contrast to the views of those (1.) who deny the presence either of the Body, or (2.) of the Bread, or who, (3.) like the Lutherans, confound the two, or (4.) like the Calvinists, separate them. The reality of the Elements after consecration is well maintained, and the senses of the word substance, as used by English and Roman doctors, distinguished.

The three modes of Presence which result are—the *Real*, which the Primitive Church held; the *Virtual*, which is taught by CALVIN; the *Symbolical*, by ZUINGLIUS. In the following chapter (the sixth) this Real Presence is shown to be not *natural*, for in that sense CHRIST's Body is present in Heaven, but *supernatural*—a *sacramental*, not *sensible* presence.

These points being thus treated in connection with the words of consecration, the argument is confirmed by reference to the words of our LORD in the sixth chapter of St. John's Gospel. And of this portion of the work we must say that it is one of the most beautiful and conclusive arguments we ever read—it simply exhausts the subject, and leaves nothing to be said, either by the objectors, or in the way of answer to them. We refer any one who has the least doubt on the subject to this most masterly discussion—particularly to the refutation of the notions that Jewish phraseology was used by our LORD, or that the Fathers who applied His words in a spiritual, thereby excluded the real sense.

A further confirmation of the main argument is drawn in the next two chapters from the testimony of antiquity, that our LORD's presence is not merely symbolical or virtual; and here those passages of the Fathers which have been alleged to show that they entertained such a view are examined, and it is argued from other passages that they did not thereby exclude a real presence—(a line of argument which may well be applied to some writers of our own Church);—and then, that they did hold a *real* presence. In this portion of the work the author distinguishes five schools or modifications of view, among the ancients, according to their age and Church, and the heresies they were opposing, but shows that amongst their variations they concurred in holding a *real* presence. This portion of the work is interesting in regard to the history of the doctrine. The result is that the ancients held—(1.) that the Bread continues bread after consecration; (2.) that it becomes on consecration, independently of the receivers, the Body of CHRIST; but (3.) that the virtue of the Sacrament is only partaken of by the worthy communicant.

After this the relation of this doctrine to the office of the Holy SPIRIT is considered, chiefly in opposition to the views of JOHNSON, as set forth in his *Unbloody Sacrifice.*

The doctrine of the Eucharist, regarded as a sacrifice, is next considered, and very fully examined; and the undeniable testimony of the undivided ancient Church to its reality and efficacy is alleged. This is done with great power. The benefits which result from the Holy Eucharist, as a sacrifice and as a Sacrament are then considered, and many deeper subjects, connecting it with the Incarnation, are brought under review. And the whole concludes with some practical conclusions which deserve very deep and serious consideration.

The manifold variety of topics brought together for the unfolding and strengthening of the argument, make it impossible for us to do more than thus briefly sketch the whole, and give the general impressions we have derived from the perusal of it.

Such a work as this has been greatly needed in the Church of England, as every one must have felt when asked in what work the doctrine of the Eucharist is best treated. Most of our works on this subject are controversial, and, in consequence, dwell on one side only of our doctrine—that in which it is contrasted with the doctrine they are controverting. Again, the balance of the view taken by a given writer, is affected, often most materially, by the dangers of his times. Others, again, have written as if they were addressing unbelievers, lowering their teaching to what such persons would accept. Others, as especially HOOKER, wrote before the embryo errors of different systems had been developed. What we wanted was one who would throw himself with simplicity and straightforward honesty upon the statements of Holy Scripture, and of the Primitive and undivided Church—who could trace out the errors of other views from observing their results, using the experience which the Church has had in an enlarged view of the history of their schools and opinions since the Reformation—who could embody, in systematic form, that which has been the real heart-belief of English Churchmen at all times, partly as it is indicated in what underlies the opposing statements of controversialists, and partly as it is shown by the more sure evidence of books of devotion, as well as in the professed deference to Scripture and antiquity, which has been laid down as the groundwork of our Church's teaching. This work, so much needed, we now have; to the reading of which we may revert again and again, for it is composed in a seriously reverential spirit, which influences its tone throughout. It abounds in extracts from the Fathers, glowing with piety, translated into pure and beautiful English; it is very interesting, and attractive from the method and style of composition. Above all, it is uncontroversial—if a work which necessarily deals with opposed and contrasted views can be so called; it is free altogether from harshness, bitterness, and evil speaking. And still more, it is honest and truthful, and it deals with facts as they are—fairly.

Of course it must be expected that a work which treats of such a subject in such a spirit—so grave, and so nearly interesting all religious minds—will be exposed to much opposition. Persons will find in it what does not accord with their own preconceived views; the arguments on which they have built will be shown to be groundless, and their schemes of explaining difficulties untenable. But we are sure no thoughtful person can read it without the opportunity of gaining much improvement, both for heart and head. Of course we should not ourselves be prepared to give an opinion on many points that arise in it, without time for much more consideration than we have in this short space been able to devote to it.—*The Guardian.*

Sense of this GOD by fear the sensual have,
Distressed nature crying unto grace;
For sovereign reason then becomes a slave,
And yields to servile sense her sovereign place,
When more or other she affects to be,
Than seat or shrine of this eternity.

Yea, prince of earth let man assume to be;
Nay, more; of man let man himself be God;
Yet, without GOD, a slave of slaves is he;
To others, wonder; to himself, a rod;
Restless desire, despair, and desolation;
The more secure, the more abomination.

Then, by affecting power we cannot know Him:
By knowing all things else we know Him less:
Nature contains Him not; art cannot show Him;
Opinions idols, and not GOD, express:
Without, in power, we see Him everywhere;
Within, we rest not till we find Him there.

—LORD BROOKE.

We have rarely met with anything of the kind more deeply gratifying than what is disclosed by the following letter from Professor REED to the *Literary World.* WORDSWORTH's mind was so quiet, so lofty, so severe, and the spirit and life of his poetry lies so deep, and works so calmly in the inner recesses and serenities of our being, its appeals are so toned to the meditative and unworldly faculties, that we scarce dared to hope its efficacies would be caught and retained amid the novelties and flashy though noisy excitements of things that perish with the passing,—these latter being pre-eminently characteristic of our time and our country. Even the literature and taste of the age, and especially of our people, are so trained and formed to a flattening of solidities into surfaces, and so given to a spending of themselves in the storm and stress of uncontemplative shallowness, and of theatrical ear-tickling and eye-surprising immediateness, that there seemed little chance for the still small voice of a WORDSWORTH to be heard,—a voice that is therefore still and small, because mighty in operation, ever sounding upwards from the depths, and downwards from the heights, of thought. Such being the case, or at least our conception of the case, it is indeed comfortable to meet with so strong and pregnant tokens that the American mind is rising to a just appreciation of the great teacher, we had almost said, the angel of poetry, of the nineteenth century. It may seem far-fetched and speculative, yet we cannot but regard the poetry of WORDSWORTH as being adapted, beyond any other productions of our time, to work a reformation in the course and spirit of religious thought, weaning and turning us away from pursuing and trusting in those arts and methods which, at best, cause but a noisy, transient effervescence in the sensorium, to the fellowship and guardianship of those powers which operate silently but surely among the vitalities of our being, and whose working is therefore secret, because it has to do with the very springs and fountains of life. To the agitating habit and temper of the times, there is nothing taking in WORDWORTH's genius: profoundly untheatrical both in substance and in form, his poetry therefore cannot be domesticated either to the platform of the radical reformer, or to the pulpit of the religious revivalist: issuing from, and therefore appealing to, the modesties and reverences of a clean heart and a renewed and rectified spirit, it is essentially irreconcilable with that hateful and loathsome debauchery of spirit, that morbid craving for intoxicating strong-waters, which is ever proclaiming itself in the canting phrases of "vital piety" and "experimental religion."

We have already said much more than we at first purposed to say. Remains but to thank the gifted and accomplished Professor for the comfort we have had of the following paper.

A MEMORIAL OF WORDSWORTH.

I beg leave to make known to such of your readers as may take an interest in the information, that a memorial of the poet WORDSWORTH is about to be placed in a church near Rydal Mount, and that a number of gentlemen in different parts of the United States are availing themselves of the opportunity to contribute to it. The subject, which was first brought to my attention by Mr. KEBLE, the author of the "Christian Year," and by JOHN DAVY, Esq., M. D., was communicated with great delicacy, not as a solicitation for subscriptions, but simply as a suggestion, that if any of the readers of WORDSWORTH in America should wish to take part in the proposed tribute to the Poet's memory, their co-operation would be very welcome. Hoping that a communication, so delicately made, might find a fit response; yet knowing that the undertaking was a novel one—perhaps the first of the kind—I felt much hesitation in taking any measures to obtain American contributions, and even some embarrassment as to the mode of giving publicity to the matter. These doubts I sought to remove by consulting Mr. TICKNOR, whose personal friendship for WORDSWORTH and SOUTHEY, would, I presumed, interest him in the subject, and whose literary and social reputation makes his advice authoritative on a question of propriety upon such an occasion. Mr. TICKNOR'S answer was such as to convince me that the affectionate reverence for WORDSWORTH'S memory might rightfully be appealed to, and that such an opportunity of bringing into united action the literary gratitude of England and America should not be neglected.

It will, I trust, be a pardonable liberty with Mr. TICKNOR's letters, if I venture here to quote a sentence or two from them. "I shall be very glad," he wrote, "to contribute towards the memorial of WORDSWORTH, as an expression of my gratitude for what I owe to him as a great moral poet, whose influences on me and mine have been most beneficent. Others, I am sure, of my immediate friends will like to do the same for similar reasons. Count, therefore, upon a heart-offering from us." And again, "In such a case the ocean operates like the grave, and the voice of gratitude that goes up from America to join that of England in its tribute to the memory of the great poet is as pure and independent as the voice of posterity; I thank you for the opportunity you have given me to perform an agreeable duty."

Mr. BANCROFT, in the same spirit, said, "I am very glad that the friends of WORSWORTH in Westmoreland allow us in America the opportunity of joining in the tribute proposed to be paid to his memory, and I beg leave to add my mite to the general offering. The true poet belongs to all countries and all time; but if a narrower region is to be considered the sphere of his special influence, and, so to say, the home of his glory, no more contracted bounds can be set for that of WORDSWORTH than the limits of the nation whose mother tongue is the English. He is as much read on this side the water as on the other; and I believe that he himself looked to this country as the guardian of his memory almost as much as to his own."

Mr. DANA wrote, "I am always made happy when there is anything of a higher character than mere trade to strengthen our relations with old England—especially when we can do honor and good to ourselves by showing honor to her great men." And President WOOLSEY, of Yale College, "It will give me great pleasure to unite in honoring the memory of one whom I loved so much, and derived so much good from as WORDSWORTH." Mrs. SIGOURNEY said, "Many thanks for your letter informing me of the design of erecting a memorial of WORDSWORTH, in which his American friends can participate. I shall count it a privilege to unite in this tribute, not only from deep admiration of the poet, but from the memory of courteous attentions, while a traveller among the Lakes in his vicinity."

Mr. LONGFELLOW's words are: "I will join with you, heart and hand, in the proposed memorial of WORDSWORTH; with my heart in ardent desire to do him honor, with my hand to such amount as I can; saying with DANTE,

"Onorata l'altissimo poeta!"

It would be encroaching too much on your space, and perhaps a questionable use of private correspondence, were I to quote further the language of other gentlemen who have done me the honor to transmit their contributions to me. Their letters show how cordially and promptly they have accepted the opportunity proffered to them of joining in the tribute to the poet's genius and virtues, as an expression—(to borrow the language of one of the contributors, no longer among us, the late HORACE BINNEY WALLACE)—"of the obligations which the American mind acknowledges to this great moralist of the sentiments, whose writings, more than any that I know, give elevation and consistency to the impulses and aspirations of our better nature."

Besides the names above mentioned, the list of American contributors includes the names of the Hon. EDWARD EVERETT, WILLIAM H. PRESCOTT, Esq., GEORGE S. HILLARD, Esq., E. G. LORING, Esq., Prof. SALISBURY, the Rev. A. C. COXE, Bishop DE LANCEY, the Rev. Dr. KIP, I. V. L. PRUYN, Esq., WILLIAM C. BRYANT, Esq., the Rev. Dr. HAIGHT, JOHN JAY, Esq., Bishop DOANE, the Rev. Mr. WILMER, GEORGE A. BOKER, Esq., ELLIS YARNALL, Esq., S. A. ALLIBONE, Esq., Prof. REED, Bishop WHITTINGHAM, the Rev. Dr. KERFOOT, Prof. PASSMORE, Mr. HANSON, Mr. RICHEY, the Rev. Mr. MCCABE, J. R. THOMPSON, Esq., of Virginia, the Hon. MITCHELL KING and Prof. PELHAM, of South Carolina, WILLIAM B. HODGSON, Esq., ALEXANDER SMETS, Esq., and J. K. TEFFT, Esq., of Georgia, and others.

The American contribution is now five hundred and fifteen dollars, subscribed in sums varying from two dollars to twenty-five—the rate of subscription having been left as freely as possible to the judgment of each contributor. The memorial will be of the kind now very generally adopted in England, viz., a memorial church-window, in a beautiful church now building at Amble-side, near Rydal Mount, and intended especially as a place of worship for the numerous travellers in that region. The memorial will represent an appropriately commemorative subject suggested by Mr. KEBLE; and an inscription, composed by him, will record that it is a tribute to the memory of WILLIAM WORDSWORTH, in which the English and American admirers of the poet have united.

In the United States the true inspiration of the poetry of WORDSWORTH, and its moral as well as imaginative influences, were early recognized—perhaps as soon as in Great Britain. Those influences, spreading far and wide, have entered into many an American mind, producing there, in an eminent degree, those sentiments, of personal affection, reverence, and gratitude to the poet, which have ever been noticed as peculiarly the accompaniments of the studious admiration of his writings. To the United States, WORDSWORTH himself looked with a constant kindly feeling; "the acknowledgments," he said in one of his letters, "which I receive from the Continent of America, are among the most grateful that reach me. What a vast field is there open to the English mind, acting through our noble language! Let us hope that our authors of true genius will not be unconscious of that thought, or inattentive to the duty it imposes upon them, of doing their utmost to instruct, to purify, and to elevate their readers." The vast spaces of our continent, with English speech sounding over it, when contemplated by WORDSWORTH from a distance, helped to deepen that sense of responsibility with which during his long life he devoted the genius, wherewith he was gifted, to the service of GOD and to the good of his fellow-men. And when American travellers, strangers though they might be, from across the sea, visited his home, they were received not as foreigners, but had the hospitable and friendly welcome given to his own countrymen.

On an occasion like this any approach to anything like a solicitation for subscriptions would be wholly inapposite. The object of this communication is simply to give such publicity to the matter, as to make it known to those who might take an interest in it, and yet might else not be informed of it. It would indeed be a wrong that any, who being conscious of the influences of the poet's writings, might desire to commemorate his genius and life, should not have an opportunity of joining with his other friends and admirers in England and America in the proposed memorial. Any contributions for this purpose, addressed to "Professor HENRY REED, Philadelphia," will be duly acknowledged, and forwarded to the Committee in England, charged with the appropriation of the fund.

Philadelphia, June 8th, 1853. HENRY REED.

Talk not so much of thy duties. Life is short. The time allotted us for action and achievement is hurrying to the ocean of eternity.

OVERDOING IT.—A well known Methodist minister, who was traveling on horseback through the State of Massachusetts, stopped at noon on a sultry summer's day at a cottage by the road-side, and requested some refreshment for himself and beast. This was readily granted by the worthy New England dame; the parson dismounted, and having seen his horse well cared for, entered the cottage and partook of the refreshment which was cheerfully placed before him. For some time past there had been no rain, and the country round seemed literally parched up. The minister entered into conversation with the old lady, and remarked about the dryness of the season. "Yes, she replied, "unless we have rain soon, all my beets, cucumbers and cabbages will be good for nothing, and I think that all the ministers ought to pray for rain."

The worthy divine informed her that he was a minister, and that he should be happy to comply with her wish. He accordingly knelt down and prayed fervently that the gates of heaven might be opened, that showers might descend and refresh the earth. He then arose from his knees, and, having kindly thanked his hostess, bade her good day, mounted his horse and departed. But he had not been gone more than an hour when the clouds began to gather, and a tremendous shower of hail and rain descended with such force as to wash the contents of the old lady's garden clear out of the ground. "There!" said she, "that is always the way with those 'tarnal Methodists; they never undertake to do anything but they always overdo it."

A VETERAN.—Considerable interest has been excited by the appearance in this city of a veteran pensioner by the name of JAMES McDONALD, from Richmond, Va. He says he is 105 years of age, and he certainly is venerable in appearance, although quite smart and active in bearing. He says he was in the British army, and went with the troops to Lexington and Concord on the 18th and 19th of April, 1775. After his return to Boston, he deserted the British, and joined the American camp, and was at the battle of Bunker Hill. He has a son 72 years of age. It is but few that attain so great an age, with their mental and physical faculties so little impaired as are those of this hero of Bunker Hill.—*Journal.*

I'D RATHER CARRY IT THAN THAT MOTHER SHOULD.—Going from the market the other day, we observed a very small boy, who gave no special indications by dress or face, of other than ordinary sensations or training in life, carrying a basket that was so heavy as nearly to bear him down beneath it. We observed, "My boy, you have a heavy load." "Yes," said he, "but I'd rather carry it than that Mother should." The remark was one of a nature we love to hear; but we do not know that we should have chronicled it, had we not seen across the street, a highly *accomplished* young lady playing the piano, while her Mother was washing the windows. We have no reason for forestalling the reflections of our readers on the fact.

FOR THE YOUNG.

WHAT'S IN A NAME?

"We have a new name; let us walk worthy of it, and lead a new life."

'Well, Aunt SARAH, I am really glad our talking time has come to-day.'

'That is rather a queer name for this hour, is it not, MARY?'

'Is it not a good name, aunt? You know we always have such nice, pleasant conversations this hour, when my lessons are all said, and I seat myself here by this cheerful window, to do my sewing. This is to me the very best hour of the morning, and I always feel so disappointed when any body calls you away, and I have to sit here all alone. I think sometimes you have taken the sunshine with you, my work seems so much longer, and my needle will break and my cotton get knotted, and then, at last, I get fretting and impatient over the tedious sewing.'

'A sorry account for a Christian to give of herself, my dear.'

'I know it is, but indeed I did try hard yesterday morning when you were away to do better, and I think I succeeded. I felt cross at first, but I tried to think of that pretty song you were singing when I came in the room, and that made me forget some of my troubles, and brought pleasanter thoughts, and you said when you came back that I had been industrious, and my sewing was done very neatly; so I felt so glad then, I mean to try it again, dear aunt. But now that I have you really here, may I tell you all about my pleasant visit yesterday afternoon?'

'I shall like to hear about it, my dear.'

'I thought the way never was so long before, and nurse surely never in all her life walked so slowly as she did yesterday; but at last we reached Elmwood. I found IDA at the gate watching and waiting for me, and she said she was delighted to see me, and had so much to tell me, and so many things to show me. When we went into the house, I delivered your message to Mrs. SMITH, and as soon as she thought I was rested, she said we might go up stairs and play by ourselves, if we pleased. We were very glad to go, and a fine play we had. IDA has a beautiful wax doll her uncle just brought her all the way from Paris. It has a great variety of clothes, and we dressed it in all its different suits. Then she has some new curious puzzles that pleased me very much. When it was growing dark, we sat down by the window to watch for the first star that should peep out, and told each other stories that we had lately read or heard. At last, I don't know how it came about, we got talking of names, what names we thought the prettiest, and what we would like to have. We both said we did not think MARY a pretty name at all, it is so common, but we both fancied IDA very much—and so IDA said she had the prettiest name. I told her I did not think so; for though I do not like MARY as well as IDA, yet I liked my surname better than I did hers. IDA SMITH; my whole name sounds much better than that, so much more noble; don't it, aunt?'

'Before I answer your question, dear, tell me what IDA said to that.'

'Why, at first, I don't think IDA liked it very well. She said I was proud. But I told her I was not a bit proud, and even if I were, I was sure it was no harm, for a lady told me the other day, "MARY ought to be proud of the name she inherits from her noble father." So IDA did not care any more, and we concluded that her Christian name was the prettiest, and my surname was the best; and so it certainly is.'

'Do you remember your father, MARY?'

'Why, dearest aunt, how can you ask me such a question. It is but a year since he died, and do I not think every day, almost every hour, of him, and often I start up from my book or work as I think of that awful time when he went away. Did you think I could ever forget him?'

'Was he proud, MARY?'

'Oh, no! not the least bit. I have so often heard people remark that, how meek and humble he was; and yet he did have a great deal to be proud of.'

'What, my love?'

'He did so much good—you know best how much—and that every body loved and honored him for his greatness and goodness. Mrs. M. told me the other day I had a great name, and ought to try to be a good woman, and to do it honor, and she said it had been held in honor for many generations, but none had more adorned it than my dear papa.'

'I fear, my child, you forget what it was that made your father so good and great. He never thought that the praise was due to himself; but when he did a good action, he gave the glory to GOD, knowing that it was His grace that had wrought the deed. I am sorry that you do not like the name of MARY.'

'O, I am glad, aunt, that you named me so, because it was my mama's name; but I do not think it pretty.'

'Can you tell me who gave it to you?'

'Certainly, aunt,' exclaimed MARY in surprise at the question. 'I hope I know that—my sponsors in baptism.'

'I thought you must have forgotten.'

'Why, dear aunt SARAH, what do you mean? I cannot made out your questions at all.'

'Let me ask a few more, and perhaps my meaning will be plainer. Were you ever told what your Christian name should remind you of?'

'It says in BEAVEN's Help, "The benefits I have received by being made a Christian, and the duties I am bound to thereby."'

'Yes, dear child, such, is the meaning of a Christian name; and there is another strong reason for loving yours. You bear the name of those holy women of whom the Bible speaks, who lingered at the cross, and hastened at the earliest dawn to the sepulchre where our dear SAVIOUR was laid. Yours is the name borne by her whom all generations were to call blessed—the Virgin MARY. Your name was not given carelessly, as a matter of course, nor even because it was your mother's name. I remember, my darling, when you lay a little helpless babe upon my knee, and your sweet mama had just been laid to rest beneath the church's shade, your papa told me he should call you MARY, and should even pray that you might be worthy of the name. He said it was the dearest hope of his heart, that you might be trained in that same holy habit of mind, with that same meekness and faith and love which she showed, not questioning, not disputing, but saying even when the most wonderful announcement was made to her which could ever be made—"Behold the handmaid of the LORD; be it unto me according to Thy word." And so, when you hear your Christian name, let it be a watchword and a guard to you; let it incite you to imitate the example of that blessed one who so adorned it, and of your sainted mother; let it recall to mind your father's hopes and prayers.'

'Then, aunt SARAH, can I not think all this, and still cherish the same great regard for my surname—not proud of it for myself, you know, but for what our forefathers have made it?'

'Most assuredly not, my darling. I, too, love the name, and once was as charmed with it as yourself. Once, when I was boasting how noble it was, my father called me to him, and showed me wherein was my error. He told me this name could surely be no honor, for it was not gained by ourselves as a distinction, but that it was derived from our parents, and we should remember what the Bible says—we are all born in sin; so that instead of being a thing for vanity and pride, it was really a thing to make us more humble, and conscious of our guilt and frailty, which we inherit from our parents too.'

'Then I am never again to take pleasure in recounting the good lives of my forefathers, never to think with delight of my father's name.'

'I said not so, MARY. That is far from my meaning. I did say, neither you nor I might dare to be proud of them; but we can regard them with pleasure, and be thankful for them. Grateful to our ancestors that they led such heroic and self-sacrificing lives as to make their name a joy to the suffering and the sad of earth; and thankful, deeply, heartily thankful to their and our Heavenly FATHER, that of His tender love, He bestowed upon them so abundantly of His grace, by which they were strengthened and upheld all their lives.'

'Aunt, some Christian names are given just because they have a pleasant sound, as IDA's was—not because it was a saint's name, or a dear, good friend's. Can such people have the same reason to like their name that I have?'

'If there be no saint's example to imitate, or no pious friend's footsteps to tread in, still they can have the thought, that it was a new name given in baptism, and having a new name, therefore, they lead a new life; and so to those who may succeed them, it may be a worthy incentive, a glorious boon.'

'I have just thought of something said in my catechism. In answer to the question about "the pomps and vanities of this wicked world," it mentions as one of them, taking pleasure in a fine name. Now, was I liking "the pomps and vanity of the wicked world" yesterday?'

'I think so, and not only then, but since too, dear child. But your mistake was a natural one; and now that it has been pointed out, I trust you will give good heed to it. Think with gratitude, not with pride, upon the surname you say is unsullied by reproach, and see to it that you keep it so. But love and venerate your hallowed Christian name.; let it remind you of your father's prayers, your mother's life, the example of the "highly favored among women," the ever-blessed Virgin; and as often as you hear it, think it was given you when you were adopted into the King's army, "to fight manfully under His banner against your awful enemies," and then, by constant vigilance and never-ceasing care, you will continue His "faithful soldier and servant unto your life's end," and at the last shall have the unutterable bliss, the unspeakable rapture of finding that your name is recorded in the LAMB's book of life, that you are added to His jewels. Which may GOD in mercy grant.'—*Children's Magazine.*

GOD is light, which, though invisible, illumines all things, revealing itself in colors. Thine eye perceives not the beam, but thine heart feels its warmth.

WANTED immediately, a teacher for St. Paul's School for Boys, Newark, N. J. Capability to teach Church Music an *essential.* Address Rev. A. MACKIE, Newark, N. J. May14–tf

CLASSICAL GYMNASIUM, BIBLE HOUSE (late Great Jones street and Broadway). The most THOROUGH and the most ELEGANT school for boys in America will, after September next, be constituted in two departments, receiving each TWENTY APPROVED BOYS, between the ages of nine and sixteen. No greater number and no other character of pupils will be received. Copies of the report for the current year, explaining particulars, may be obtained and vacancies secured at the Rooms, Bible House, entrance in 3d avenue.
J. F. BINGHAM, rector, No. 68 St. Mark's Place. June11–3m$

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
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The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of JAMES M. JAQUES, C. G. CHRISTMAN, T. H. DOUGHTY, CUMMINGS, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with JOHN PYCHOWSKI, the Polish pianist and composer, and T. FRANKLIN BASSFORD, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19–tf 333 Broadway, corner of Anthony street, New York.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Kensico, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.
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Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
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Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked,* in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
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Ap 16–tf

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Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.
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BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
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CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
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For further particulars, enquire at the Manufactory.

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Jan 1D–1y LUCIUS HART.

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The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
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This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
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Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.
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Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every eff rt will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		
		1,348,708 64	
Nett premiums received during the year 1852,	$474,260 71		
Interest received during the year 1852,	77,578 69		
Total receipts, 1852	$551,839 40		
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the addition al sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THOMAS F. FRANK, 67 Varick street.
Treasurer: CHARLES P. BURDETT, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
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marl–p JOHN HECKER, Proprietor.

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